Navigation

OR, A

NEW COMPA

FOR

SEA-MEN.

Consisting of XXXII Points

Of { Pleasant *Observations*,
Profitable *Applications*, and
Serious *Reflections*.

All concluded with so many Spiritual

Whereunto is now added

1. *A Sober Consideration of the Sin of Drunk*
2. *The Harlot's face in the Scripture Glass.*
3. *The Art of Preserving the Fruit of the Spi*
4. *The Resurrection of Jesus Christ and*
5. *The Sea-mans Catechism.*

Being an Essay towards their

Reformation from the horrible and

Drunkenness, *Swearing*, *Uncleanness*,

Mercies, *Violation* of Promises, and

tempt of Death.

Fit to be seriously recommended to

fane Relations, whether Sea-men or

such as unfeignedly desire their

partly said, Come, let us [illegible] that we

what [illegible] this evil is [illegible]

Knowing therefore the terrors of the

2 Cor. 5. 11.

JOHN [illegible]

London: Printed for [illegible]

[illegible] at the [illegible]


BRITISH MUSEUM

TO ALL MASTERS, MARINERS, AND SEA-MEN:

Especially such as belong to the Borrough of *Clifton*, *Dartmouth*, and *Hardnes*, in the County of *Devon*.

SIRS,

I *Finde it storied of* Anacharsis, *that when one ask'd him, Whether the living or the dead were more? He returned this answer,* You must first tell me *(saith he)* in which number I must place Sea-men; *intimating thereby, that Sea-men are, as it were, a third sort of persons, to be numbred neither with the living nor the dead; their lives hanging continually in suspence before them. And it was anciently accounted the most des-*

perate imployment, and they little better than lost men that us'd the Seas. Through all my life (*saith* Aristotle) three things do especially repent me: First, That ever I revealed a Secret to a Woman; Secondly, That ever I remained one day without a Will; Thirdly, That ever I went to any place by Sea, whither I might have gone by Land. Nothing (*saith another*) is more miserable, than to see a virtuous and worthy person upon the Sea. *And although custom, and the great improvement of the Art of Navigation, have made it less formidable now, yet are you no further from death than you are from the waters, which is but a remove of two or three inches. Now you that border so nigh upon the confines of Death and Eternity every moment, may well be supposed to be men of singular piety and seriousness: For nothing more composes the heart to such a frame, than the lively apprehensions of Eternity do: and none have greater external advan-*

tages

tages for that, than you have. But alas! for the generality, what ſort of men are more ungodly, and ſtupidly inſenſible of eternal concernments? Living, for the moſt part, as if they had made a Covenant with Death, and with Hell were at agreement. It was an ancient ſaying, Qui neſcit orare, diſcat navigare; *He that knows not how to pray, let him go to Sea. But we may ſay now, (alas, that we may ſay ſo in times of greater light!) He that would learn to be profane, to drink, and ſwear, and diſhonour God, let him go to Sea. As for Prayer, it is a rare thing among Sea-men, they count that a needleſs buſineſs: they ſee the prophane and vile delivered, as well as others; and therefore, what profit is there if they pray unto him?* Mal. 3. 4. *As I remember, I have read of a profane Souldier, who was heard ſwearing, though he ſtood in a place of grate danger; and when one that ſtood by him warned him, ſaying,* Fellow-ſouldier, do not ſwear, the Bul-

lets flie; *he answered*, They that swear, come off as well as they that pray. *Soon after a shot hit him and down he fell.* Plato *diligently admonisht all men to avoid the Sea*; For (*saith he*) it is the School-master of all vice & dishonesty. *Sirs! it is a very sad consideration to me, that you who float upon the great Deeps, in whose bottom so many thousand poor miserable Creatures lie, whose sins have sunk them down, not only into the bottom of the Sea, but of Hell also, whither Divine vengeance hath pursued them: That you (I say) who daily float & hover over them, and have the roaring waves and billows that swallowed them up, gaping for you as the next prey, should be no more affected with these things. Oh what a terrible voice doth God utter in the Storms!* It breaks the Cedars, shakes the Wilderness, makes the Hinds to calve, Psal. 29. 5. *And can it not shake your hearts! This Voice of the Lord is full of Majesty, but his Voice in the Word is more efficacious & powerful*, Heb. 4. 12.

to

to convince and rip up the heart. This Word is exalted above all his Name, Psal. 138.3. *and if it cannot awaken you, it is no wonder you remain secure and dead, when the Lord utters his voice in the most dreadful Storms and Tempests. But if neither the voice of God uttered in his dreadful Works, or in his glorious Gospel, can effectually awaken and rouze, there is* on Euroclydon, *a fearful Storm coming, which will so awaken your Souls, as that they shall never sleep any more,* Psa. 11.6. Upon the wicked he shall rain Snares, Fire & Brimstone, and an horrible Tempest: This is the portion of their Cup, *You that have been at Sea in the most violent Storms, never felt such a storm as this, and the Lord grant you never may; no Calm shall follow this storm. There are some among you that, I am perswaded, do truly fear that God in whose hand their life and breath is; men that fear an Oath, and are an honour to their Profession; who drive a trade for Heaven, and are diligent*

gent to secure the happiness of their im-
mortal Souls in the Insurance-Office a-
bove: but for the generality, alas! the-
mind none of these things. How many o-
you are coasting to & fro, from one Coun-
try to another? but never think of the
Heavenly country above, nor how you ma-
get the Merchandize thereof, which i-
better than the Gold of Ophir. *How of-*
do you tremble to see the foaming Wave-
dance about you, and wash over you? ye-
consider not how terrible it will be to hav-
all the waves and billows of Gods wrat-
to go over your Souls, and that for ever.
How glad are you, after you have been lon-
toss'd upon the Ocean, to descry Land!
And how yare and eagerly do you look ou-
for it? who yet never had your heart
warmed with the consideration of the
joy which shall be among the Saints, whe-
they arrive at the Heavenly Strand, an-
set foot upon the shore of Glory.

O Sirs! I beg of you if you, have an
regard to those precious immortal Sou-

yours, which are also imbarqued for
ternity, whither all winds blow them,
d will quickly be at their Port of Hea-
n or Hell, that you will seriously mind
ese things, & learn to steer your course
Heaven, and improve all Winds (I
ean opportunities and means) to waft
u thither.

Here you venture life and liberty, run
rough many difficulties and dangers,
d all to compass a perishing Treasure;
t how often do you return disappointed
your designes? or if not, yet it is but a
ding short-liv'd Inheritance, which like
e flowing Tide, for a little while, covers
e Shore, and then returns, and leaves it
ked and dry again: and are not Ever-
sting Treasures worth venturing for?
od Souls, be wise for Eternity: I here
esent you with the fruit of a few spare
urs, redeemed for your sakes, from my
her Studies and imployments, which I
ueput into a new dress and mode. I
ve endeavoured to cloath Spiritual

mat-

matters in your own Dialect & Phra
that they might be the more intelligi
to you; and added some pious Poem
with which the several Chapters are co
cluded, trying by all means to assault yo
several affections, and as the Apos
speaks, to catch you with guile. I can
nothing of it; I know it cannot be wit
out its manifold imperfections, since I a
conscious of so many in my self: One
this I will adventure to say of it, Th
how defective or empty soever it be in
ther respects, yet it is stuffed and fill
with much true love to, & earnest desir
after the salvation and prosperity of yo
Souls. And for the other defects th
attend it, I have only two things to o
fer, in way of excuse: It is the first E
say that I ever made in this kind, wher
in I had no president: And it was ha
ned, for your sakes, too soon out of m
hands, that it might be ready to wait upo
you, when you undertake your next Vo
age; so that I could not revise and poli
it

t. Nor indeed was I sollicitous about the
tile; I consider, I writ not for critical
nd learned persons: my design is not to
lease your Fancies any further than I
ight thereby get advantage to profit your
ouls. I will not once question your wel-
ome Reception of it: if God shall bless
hese Meditations to the Conversion of
ny among you, you will be the gainers,
nd my heart shall rejoyce, even mine.
low comfortably should we shake hands
ith you, when you go abroad, were we
erswaded your Souls were interested in
hrist, and secured from perishing, in the
lew Covenant? What life would it put
nto our Prayers for you, when you are a-
road, to consider that Jesus Christ is in-
rceeding for you in Heaven, whilst we
re your Remembrancers here on Earth?
low quiet would our hearts be, when you
e abroad in Storms, did we know you
d a special interest in him whom Winds
d Seas obey? To conclude, what joy
ould it be to your Godly Relations, to

see

see you return new Creatures? Doubtless more than if you came home laden with the Riches of both Indies.

Come, Sirs! set the heavenly Jerusalem *upon the Point of your* New Compass; *make all the Sail you can for it, and the Lord give you a prosperous Gale and a safe Arrival in that Land of Rest.*

So prays

Your most Affectionate Friend
to serve you
in Soul-Concernments,

John Flavel

Imprimatur.

Ex. Ædi. Lamb.
Dec. 14. 1663.

Geo. Stradling, S.T.P.
Rev. in Christo Pat.
D. Gilb. Archiepi
Cantu. à Sac. Dom.

To every Sea-man ſailing Heavenward

Ingenious Sea-man,

THe Art of Navigation (by which Iſlands eſpecially are enriched, and preſerved in ſafety from Forenſical Invaſions; the wonderful works of God in the great ep, and Foreign Nations are moſt delightly and fully beheld, *&c.*) is an Art of exquiexcellency, ingenuity, rarity, and mirabili: But the *Art of Spiritual Navigation* is the of Arts. It is a gallant thing to be able to y a Ship richly laden round the World: it is much more gallant to carry a Soul (that loading, a Pearl of more worth than all Merchandize of the world) in a body (that able to leaks and bruiſes as any Ship is) ough the Sea of this World (which is as table as water, and hath the ſame briniſh and ſalt guſt which the waters of the Sea ve) ſafe to Heaven (the beſt Haven) ſo as to oid ſplitting upon any Soul-ſinking Rocks, ſtriking upon any Soul-drowning ſands.

The

The Art of Natural Navigation is a very gre
mystery; but the Art of Spiritual Navigatio
is by much a greater mystery. Humane wisdo
may teach us to carry a Ship to the *Indies*
but the Wisdom onely that is from above ca
teach us to steer our course aright to the *Hav*
of *Happiness*. This Art is purely of *Divine R*
velation. The truth is, *Divinity* (the Doctri
of living to God) is nothing else, but the *Art*
Soul-Navigation, revealed from Heaven.
meer man can carry a Ship to any desired *Po*
in all the World, but no meer man can carry
Soul to Heaven. He must be a Saint, he mu
be a Divine (so all Saints are) that can be
Pilot to carry a Soul to the *fair Haven in Em*
uel's land. The Art of Natural Navigat
on is wonderfully improved since the comin
of *Christ*, before which time (if there
truth in *History*) the use of the *Loadstone* w
never known in the world; and before th
vertue of that was revealed unto the *Mariner*,
is unspeakable with what uncertain wandrin
Sea-men *floated* here and there, rather tha
sailed the right and direct way. Sure I am
the Art of Spiritual Navigation is wonderfull
improved since the coming of Christ: it owe
its clearest and fullest discovery to the comin
of Christ. This Art of Arts is now perfect
revealed

evealed in the Scriptures of the Old and New
Teſtament; but the Rules thereof are diſpers'd
p and down therein. The collecting and me-
hodizing of the ſame, cannot but be a work
ery uſeful unto Souls: Though when all is
one, there is an abſolute neceſſity of the teach-
ngs of the Spirit, and of the anointing that is
rom above, to make Souls *Artiſts* in ſailing
leavenward. The *Ingenious Author* of the
hriſtians Compaſs, or the *Mariners Compani-*
, makes three Parts of this Art, (as the
chool-men of Divinity,) viz. *Speculative*,
ractical, and *Affectionate*. The principal things
eceſſary to be known by a Spiritual *Sea-man*,
n order to the ſteering rightly and ſafely to the
ort of Happineſs, he reduceth to four Heads,
nſwerable to the four general Points of the
ompaſs; making *God* our *North*; *Chriſt* our
aſt; *Holineſs* our *South*; and *Death* our *Weſt*
oints. Concerning God, we muſt know, 1.
hat he is, *Heb.* 11. 6 and that there is but one
od, 1 *Cor.* 8. 5, 6. 2. That this God is that
upreme Good, in the enjoyment of whom all
ue happineſs lies, *Pſal.* 4. 6, 7. *Mat.* 5. 8 ----
8. 20. 3. That (Life eternal lying in God,
nd he being incomprehenſible and unconcei-
ble in Eſſence, as being a Spirit) our beſt way
ye him is in his Attributes, *Exod.* 34. 5, 6, 7.

and works, *Rom.* 1. 20. and especially in his Son, 2 *Cor.* 4. 6. 4. That as God is a Spirit, so our chiefest, yea only way of knowing, enjoying, serving, and walking with him, is in the Spirit likewise, *Joh.* 4. 24. Concerning Christ, we must know, 1. That he is the true Sun which ariseth upon the World, by which all are enlightened; *John* 1. 9. *Mal.* 3. 2. *Luk.* 1. 78, 79. 2. That God alone is in him, reconciling himself to the world, 2 *Cor.* 5. 19. 1 *Cor.* 1. 30. *John* 14. 6. 3. That Jesus Christ is only made ours by the union and in-dwelling of himself in us through the Spirit, 1 *Cor.* 2. 9, 10. and 6. 17. *Joh.* 16. 8, 9. 1 *Cor.* 12. 3, 13. 4. That the way of the Spirits uniting us to Christ, is by an act of Power on his part, and by an act of Faith on our parts, *John* 3. 16. last. 5. 29. *Eph.* 3. 17. Concerning Holiness, we must know, 1. That whoever is in Christ is a new creature, 2 *Cor.* 5. 17. 1 *Cor.* 6. 11. 2. Holiness is the Soul's highest lustre, *Exod.* 15. 11. when we come to perfection in Holiness, then is our Sun at the height in us. 3. Holiness, is Christ filling the Soul; Christ our Sun is at highest in our hearts when they are most holy. 4. This Holiness is that which is directly opposite to Sin: Sin eclipses Holiness, and Holiness scatters Sin, *Heb.* 7. 26. *Phil.* 2. 15. 2 *Pet.* 3. 11. Concerning

Death

Death, we must know, 1. Death is certain: the Sun of our Life will set in Death: when our days come about to this Western-point, it will be night, *Heb.* 9. 27. *Psal.* 49. 7, 9. 2. If we die in our sins out of Christ, we are undone for ever, *Job.* 8. 24. *Phil.* 1. 21. 3. It is our benighting to die, but it's not our annihilating. 1 *Cor.* 15. *Rev.* 20. 12. 4. After Death comes Judgment; all that die shall arise to be judged, either for life or death the second time, *Heb.* 9. 27. *Mat.* 25. *Heb.* 6. 2. These four Heads, and the particulars under them, are as necessary to be known in Spiritual Navigation, as the four points of the Compass are in Natural Navigation. The things which we ought to do, in order to our arrival to our Happiness, our Anchor makes as many as there be Points in the Compass. And for an help to memory, we may begin every particular with initial known Letters on the points of the Compass. 1. N. Never stir or steer any course, but by light from God, *Psal.* 119. 105. *Isai.* 8. 10. 2. N. and E. Never Enter upon any designe, but such as tends towards Christ, *Act.* 10. 43. 3. N. N. E. Note Nothing Enviously, which thrives without God, *Psal.* 73. 12, 13. 4. N. E. and by N. Never Enterprize Not-warranable Courses, to procure any the most prized or contented advantages, 1 *Tim.* 6. 9, 10. 5. N. N. E.

Now Entertain the sacred commands of God if hereafter thou expect the soveraign consolations of God, *Psal.* 119.48. 6. N.E.& by E.Never Esteem *Egypts* treasures so much, as to them to forsake the people of God, *Heb.* 11.26 7.E. N. E. Erre Not, Especially in soul-affairs *Ja.*1.16.1 *Tim.*1.19,20.2 *Tim.*2.18. 8.E.and by N. Eschew Nothing but sin, 1 *Pet.*3.11. *Jo* 1.7,8.-31.34. 9.E. Establish thy heart with grace, *Heb.*13,9. 10.E.& by S.Eye Sanctity in every action, 1 *Pet.*1.15. *Zech.*14.20. 11.E.S.E Ever Strive Earnestly to live under, and to improve the means of Grace. 12.S.E & by E.Suffer Every Evil of punishment of sorrow, rather than leave the waies of Christ & grace. 13.S.E Sigh Earnestly for more enjoyments of Christ 14.S.E.& by S.Seek Evermore Some evidence of Christ in you the hope of glory. 15.S. S. E Still Set Eternity before you, in regard of enjoying Jesus Christ, *Job.*17.24. 16. S. & by E Settle't Ever in your soul, as a principle which you will never depart from, that holiness & true happiness are in Christ & by Christ. 17.S. Set thy self always as before the Lord, *Psal.* 16. 8 *Acts* 2.25. 18. S. & by W. See Weakness hasting thee to death, even when thou art at the highest pitch or point. 19. S. S. W. See Sin Which is the sting of Death, as taken away by

Christ

Christ, 1 *Cor.* 15.55,56. 20. S.W.& by S. Store up Wisely Some provisions every day for your dying day. 21. S.W. Set Worldly things under your feet, before death come to look you in the face. 22. S.W.& by W, Still Weigh and Watch with loins girded and lamps trimmed, *Luk.* 12. 35,36,37. 23. W.S.W. Weigh Soul-Works, and all in the ballance of the sanctuary. 24. W. & by S. Walk in Sweet communion with Christ here, and so thou maist die in peace, *Luk.* 2.29. 25. W. Whatsoever thy condition be in this world, eye God as the disposer of it, and therein be contented, *Phil.* 4.11. 26. W.& by N. Walk Not according to the course of the most, but after the example of the best. 27. W.N.W. Weigh Not What men speak or think of thee, so God approve thee, 2 *Chro.* 10.18. *Rom.* 2.28,29. 28. N.W. & by W. Never Wink at, but Watch against small sins, nor neglect little duties, *Eph.* 5.15. 29. N.W. Never Wish rashly for death, nor love life too inordinately, *Job* 3.4. 30. N. W. & by N. Now Work Nimbly ere night come, *Job.* 12.35,36. *Eccles.* 9.10. 31. N.N.W. Name Nothing When thou pleadest with God for thy soul, but Christ and Free-grace, *Dan.* 9.17. 32. N. & by W. Now Welcome Christ, for at death thou wilt be welcomed by Christ. A tender, quick, enlivened, and enlightened Con-

science, is the only point upon which we must erect these practical Rules of our Christian Compass, *Heb.* 13. 1. 2 *Cor.* 1. 12. Our Memory that is the *Box* in which this Compass must be kept, in which these Rules must be treasured that we may be as ready and expert in them, as the *Mariner* is in his Sea-compass. So much for the speculative and practical parts of the Art of Soul-Spiritual-Navigation. The Affectionate part doth principally lie in the secret motions or movings of the Soul towards God, in the Affections which are raised and warmed, and especially appear active in Meditation: Meditation being as it were the Limbeck or Still in which the Affections heat and melt, and as it were drop sweet spiritual waters. The affectionate Author of the Christians Compass doth indeed, in the third and last part of his undertaking, hint at several Meditations which the spiritual Sea-man is to be acquainted with, unto which thou hast an excellent Supplement in this *New Compass for Sea-men.* This Collection is prefixt, that at once thou mayest view all the Compasses (both the Speculative, Practical, and Affectionate) by which thou must steer Heaven-ward. What further shall be added by way of Preface, is not to commend this New Compass, which indeed (2 *Cor.* 3. 1.) needs

Letters of Commendation,
any Panegyrick to usher it into any honest
heart: but to stir up all, especially Sea-men, to
make conscience of using such choice helps for
the promoting the sanctification and salvation
of their souls, for the making of them as dex-
terous in the Art of Spiritual Navigation, as
any of them are in the Art of Natural Naviga-
tion. Consider therefore,

1. What rich Merchandize thy Soul is. Christ
assures us, one soul is more worth than all the
world. The Lord *Jesus* doth as it were put the
whole world in one scale, and one soul in the o-
ther, and the world is found too light, *Mat.* 16.
26. Shouldst thou by skill in Natural Naviga-
tion carry safe all the treasures of the *Indies* into
thine own Port, yea, gain the whole world, and
for want of skill in Spiritual Navigation lose
thy soul, thou wouldst be the greatest loser in
the world. So far wilt thou be from profiting by
any of thy Sea-voyages. There is a plain, yet
those words of Christ, *What is a man pro-*
fited if he shall gain the whole world, and lose his
own soul? or what shall a man give in exchange for
his soul? More is meant, than is spoken. *Grave*
2. What a leaking Vessel thy body is in which this unspeakable, inconceivably p. 299.
rich treasure, thy soul, is embarked! O the many
defects and distempers in the humours and pas-

The smallest Pore is a Leak wide enough to let in death, & sink thy Vessel.

sions, that thy body is subject t
It is above 2000 years ago, t
there have been reckned up 3
names of Diseases; and there
many under one name, and ma
nameless, which pose the Physicians not on
how to cure them, but how to call them. And
for the affections and passions of the Mind, t
distempers of them are no less deadly to som
than the diseases of the body. But besides th
internal causes, there are many external cau
of leaks in this Vessel,
*poysonous maligniti
wrathful hostilities, a
casual mishaps; very sm
matters may be of gre
moment to the sinki
of this Vessel. The le
Gnat in the Air may choak one, as it did
drian, a Pope of Rome; a little hair in Mi
may strangle one, as it did a Counsellor
Rome; a little stone of a Raisin may stop on
breath, as it did the Poetical Pope of An
creon. Thus you see what a leaking Vessel y
sail in. Now the more leaky any ship is, t
more need there is of skill to steer wisely.

3 Consider what a dangerous Sea t
World is, in which thy Soul is to sail in t
leaki

*In Nubia, que est Æthiopia, venenum est cujus grani unius decima pars hominem, vel unum granum decem homines, Dan. Senert. Hypom. Phys. Cap. 2. p. 47.

king ship of thy body. As there are not more anges in the sea, than are in the world, the orld being only constant in inconstancy, *The shion of this world passeth away*, 1 Cor. 7. 31. there are not more dangers in the sea for ips, than there are in the world for souls. In is world souls meet with Rocks and Sands, *yrens* and Pyrats. Worldy Temptations, orldy Lusts, and worldy company, cause ma- to *drown themselves in perdition*, 1 Tim. 6. 9. he very things of this world endanger our uls. By worldly Objects we soon grow orldly. It is hard to touch pitch, and not be filed. The lusts of this world stain our glory, d the men of this world pollute all they con- rse with. A man that keeps company with the en of this world, is like him that walketh in e sun, tanned insensibly. Thus you have hin- d the dangerousness of the sea wherein you e to sail. Now, the more dangerous the sea is, e more requisite it is the Sailer be an Artist. 4. Consider, what if through want of skill the Heavenly Art of Spiritual Navigation, ou shouldst not steer thy Course aright! I will instance only in two consequents thereof. . Thou wilt never arrive at the Haven of hap- ness. 2. Thou shalt be drowned in the Oce- n of Gods wrath. As true as the Word of

God

God is true; as sure as the Heavens are ov
thy head, and the Earth under thy feet;
sure as thou yet liveſt and breatheſt in t
Air: So true and certain it is, thou sh
never enter into Heaven, but sink into t
depth of the bottomleſs pit. Am not I here
a Meſſenger of the ſaddeſt tidings that ev
yet thy ears did hear? Poſſibly now tho
makeſt a light matter of theſe things, becau
thou doſt not know what it is to miſs of He
ven, and what it is for ever to lye under th
wrath of God: But hereafter thou wilt kno
fully, what it is to have thy Soul loſt eternall
ſo loſt, as that Gods mercies, and all the goo
there is in Chriſt, ſhall never ſave it; and
God hath ſet and ordered things, can neve
ſave it. Hereafter thou wilt be perfectl
ſenſible of the good that thou mighteſt hav
had, and of the evil that ſhall be upon thee
(this is God's peculiar prerogative, to make
creature as ſenſible of miſery as he pleaſeth,)
then thou wilt have other thoughts of theſe
things than now thou haſt. Then the thought
of thy mind ſhall be buſied about thy loſt con-
dition, both as to the pain
of loſs, and the pain of
ſenſe; ſo that thou ſhalt
not be able to take any

Ignis Gehennæ lucebit miſeris, ut videant unde doleant. Inſid. de ſum. bon. l. 2.

eaſe

ſe any moment: then, that thy torments
y be increaſed, thy acknowledge, the truth
thy apprehenſions, yea, the ſtrength of
em, ſhall be increaſed; thou ſhalt have true
d deep apprehenſions of the greatneſs of that
od that thou ſhalt miſs of, and of that evil
hich thou ſhalt procure unto thy ſelf; and
en thou ſhalt not be able to chooſe, but to
ly all thy loſs, all thy miſery to thy ſelf,
hich will force thee to roar out, O my loſs!
my miſery! O my unconceiveable unreco-
rable loſs and miſery! Yea, for the increas-
g of thy torments, thy Affections and Me-
ory ſhall be enlarged. O that, to prevent that
s and miſery, theſe things may now be
own and laid to heart! O that a blind Un-
ſtanding, a ſtupid Judgment, a bribed Con-
ence, a hard Heart, a bad Memory, may no
nger make Heaven and Hell to ſeem but trifles
to thee! Thou wilt then eaſily be perſwa-
d to make it thy main buſineſs here, to be-
me an Artiſt in *Spiritual Navigation*. But to
t up this Preface, I ſhall briefly acquaint Sea-
n, why they ſhould, of all others, be men of
gular Piety and Heavenlineſs, and therefore
re than ordinarily ſtudy the heavenly Art of
iritual Navigation. O that Sea-men would
refore conſider,

I. How

1. How nigh they border upon the confi
of Death and Eternity every moment. Th
is but a step, but an inch or two between th
and their graves continually. The next G
may over-set them; the next Wave may sw
low them up. In one place lies lurking da
gerous Rocks, in another perilous Sands, a
every where stormy Winds, ready to dest
them. Well may the Sea-m
cry out, *Ego crastinum non hab*
I have not had a morrow in m
hands these many years. Shou
not they then be extraordinary serious a
heavenly continually? Certainly (as the Rev
vend *Author* of this New Compass well o
serves) nothing more composeth the heart
such a frame, than the lively apprehensions
Eternity do; and none have greater extern
advantages for that, than Sea-men have.

Terror ubique tremor, timor undiq; & undiq; terror. Ovi,

2. Consider (Sea-men) wh
extraordinary help you have b
the Book of the Creatures; th
whole Creation is Gods voic
it is God's excellent Hand-wr
ting, or the Sacred Scriptures
the Most High, to teach us much of God, an
what reasons we have to bewail our rebellio
against God, and to make conscience of obey
ing God only, naturally and continually. Th

Mundi creatio est Scriptura Dei, Clemens. *Universus mundus est Deus explicatus.*

Hea

avens, the Earth, the Waters, are the three
at leaves of this Book of God, and all the
eatures are so many lines in those leaves,
that learn not to fear and serve God by
help of this Book, will be left inexcusable,
n. 1.20. How inexcusable then will igno-
nt and ungodly Sea-men be? Sea-men should,
this respect, be the best Scholars in the
rds School, seeing they do more, than o-
ers, see the works of the Lord, and his won-
rs in the great Deep, *Psal.* 107.24.
. Consider how often you are nearer Heaven
an any people in the world. *They mount up to*
aven, Psal. 107.26. It has bin said of an un-
dly Minister, that contradicted his preaching
his life and conversation, That it was pity
should e're come out of the Pulpit, because
was there as near Heaven as ever he would
. Shall it be said of you, upon the same ac-
unt, That 'tis pity you should come down
om the high-towring waves of the sea? Should
t Sea-men, that in stormy weather have their
et (as it were) upon the battlements of Hea-
n, look down upon all earthly happiness in
e world but as base, wateriſh, and worthless?
hegreat Cities of *Campania* seem but small
ottages to them that stand on the *Alpes*.
ould not Sea-men, that so oft mount up to
aven, make it their main business here, once at

last

laſt to get into Heaven? What (*Seamen*) ſh
you only go to Heaven againſt your Will
When Sea-men mount up unto Heaven i
ſtorm, the *Pſalmiſt* tells us, that *their ſoul*
melted becauſe of trouble, O that you w
continually as unwilling to go to Hell, as y
are in a ſtorm to go to Heaven!

4. And laſtly, Conſider what engagements
upon you to be ſingularly holy, from your ſi
gular deliverances and ſalvations. They that
down to the Sea in ſhips, are ſometimes in t
Valley of the ſhadow of death, by reaſon of t
ſpringing of perilous leaks; and yet mirac
louſly delivered, either by ſome wonderf
ſtopping of the leak, or by Gods ſending ſo
ſhip within their ſight, when they have been
out of ſight of any land; or by his bringi
their neer-periſhing ſhip ſafe to ſhore. Som
times they have been in very great danger
being taken by Pirats, yet wonderfully preſe
ved, either by Gods calming of the winds
that part of the ſea where the Pirats have ſail'
or by giving the poor purſued ſhip a ſtrong ga
of wind to run away from their purſuers; or b
ſinking the Pirats, *&c.* Sometimes their ſhip
have been caſt away, and yet they themſelv
wonderfully got ſafe to ſhore upon plank
yards, maſts, *&c.* I might be endleſs in enu
merating their deliverances from drowning

fro

n burning, from slavery, &c. (Sure Sea-
) your extraordinary salvations lay more
n ordinary engagements upon you, to praise,
, fear, obey, and trust in your Saviour and
iverer. I have read, that the enthralled
ks were so affected with their Liberty,
cured by *Flaminius* the *Roman* General,
t their shrill acclamations of Σωτὴρ, Σωτὴρ, *A*
iour, a Saviour, made the very Birds fall
n from the heavens astonished. O how
uld Sea-men be affected with their Sea-de-
rances! Many that have been deliver'd from
kish slavery, have vowed to be servants to
r *Redeemers* all the days of their lives. Ah,
, will not you be more than ordinarily God's
ants all the days of your lives, seeing you
e bin so oft, so wonderfully redeemed from
h it self by him? Verily, do what you can,
will die in God's debt. *As for me, God for-
that I should sin against the Lord, in ceasing
ay for you*, 1 Sam. 12. 23, 24. That by the
sal of this short and sweet Treatise, wherein
judicious and ingenious Author hath well
ed *utile dulci*, profit and pleasure, you may
n the good and right way, even to fear the
d, and serve him in truth with all your
rts, considering how great things he hath
e for you: this is the hearty prayer of

Your cordial Friend, earnestly desirous of a prosperous Voyage for your precious and immortal Souls,

T. M.

The AUTHOR to the READER.

When Dewy cheek'd Aurora doth display
Her curtains, to let in the new-born day,
Her heavenly Face looks red, as if it were
Dy'd with a modest blush, 'twixt Shame and Fear.
Sol makes her blush. Suspecting that he will
Scorch some too much, and others leave too chil
With such a blush, my little new-born Book
Goes out of hand, suspecting some may look
Upon it with contempt, while others raise
So mean a Piece too high, by flattering praise.
Its Beauty cannot make its Father dote;
'Tis a poor Babe, clad in a Sea-green Coat.
It's gone from me too young, and now is run
To Sea, among the Tribe of Zebulon.
Go, little Book, thou many friends wilt finde
Among that Tribe, who will be very kinde;
And many of them care of thee will take,
Both for thine own, and for thy Fathers sake.
Who'll save it from the dang'rous storms & gu
That will be rais'd against it by mens lusts.
Guilt makes men angry, Anger is a Storm;
But Sacred Truth's thy shelter, fear no harm.
On Times, or Persons, no Reflection's found;
Though with Reflections few Books more abound
Go, little Book, I have much more to say,
But Sea-men call for thee, thou must away.
Yet ere you have it, grant me one request;
Pray do not keep it Prisoner in your Chest.

A NEW COMPASS FOR SEA-MEN: OR, *Navigation Spiritualized.*

CHAP. I.

The Launching of a Ship plainly sets forth Our double state, by first and second Birth.

OBSERVATION.

NO sooner is a Ship built, launched, rigged, victualled, and manned, but she is presently sent out into the boysterous Ocean, where she is ver at rest, but continually fluctuating, rol- g, and labouring, until she be either over- elmed and wrecked in the Seas, or through

age, knocks, and bruises, grows leaky a unserviceable; and so is haled up, and ript broad.

APPLICATION.

No sooner come we into the World as m or as Christians, by a Natural, or Supernatu Birth; but thus we are toss't upon a Sea of tro bles, Job 5. 7. *Yet man is born to trouble, the sparks flie upwards.* The spark no soo comes out of the fire, but it flies up natural it needs not any external force, help, or g dance, but ascends from a principle in it se So naturally, so easily, doth trouble rise of sin. There is *radically* all the misery, guish, and trouble in the world, in our c rupt natures. As the spark lies close hid the coals, so doth misery in sin: Every draws a rod after it. And these sorrows troubles fall not only on the Body, in th breaches, flaws, deformities, pains, ach diseases to which it is subject, which are the groans of dying nature, and its crumb by degrees into dust again; but on all our ployments and callings also, Gen. 3. 17, 18, These are full of pain, trouble, and di pointment. Hag. 1. 6. We earn Wages, put it into a Bag with holes, and disquiet

lves in vain; all our Relations full of trou-
le. The Apoſtle ſpeaking to thoſe that mar-
y, ſaith, 1 Cor. 7. 28. *Such ſhall have trouble*
the fleſh. Upon which words one gloſſeth
hus; Fleſh and Trouble are married together,
whether we marry or no: But they that are
arried, marry with, and match into new
roubles: All Relations have their burdens,
s well as their comforts. It were
ndleſs to enumerate the ſorrows of this kinde; and yet the troubles of the Body, are but the body of our troubles: The ſpirit of the Curſe falls upon the ſpiritual and nobleſt part of Man. The Soul and Body, like to *Ezekiel's* Roll, are written full with ſorrows, both within and without. So that we make the ame report of our lives, when we come to ie, that old *Jacob* made before *Pharoah*, Gen. 7. 9. *Few and evil have the days of the years of our lives been. For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the Sun? For all his days are ſorrows, and his travel grief; yea, his heart taketh not reſt in the night: This is alſo vanity*, Eccleſ. 2. 22, 23.

See Mr. *Whatelie's* Care-Cloth.

Neither doth our New Birth free us from roubles, though then they be ſanctified,

sweetened, and turned into blessings to us. W
put not off the Humane, when we put on th
Divine Nature; nor are we then freed fro
the sense, though we be delivered from th
sting and curse of them. Grace doth not pre
sently pluck out all those Arrows that sin ha
shot into the sides of nature. 2 Cor. 7. 5. *Whe
we were come into* Macedonia, *our flesh had n
rest, but we were troubled on every side: witho
were fightings, and within were fears.* Rev. 7. 14
*These are they that come out of great tribula
tions.* The first cry of the new-born Chri
stian (says one) gives Hell an alarm, an
awakens the rage, both of Devils and Men a
gainst him. Hence *Paul* and *Barnabas* ac
quainted those new Converts, Act. 14. 22. *Th
through much tribulation, they must enter int
the Kingdom of God*: And we find the sta
of the Church, in this world, set out (*Isai.* 54
11.) by the Similitude of a distressed Ship a
Sea: *O thou afflicted* [*and tossed*] *with Tempest
and not comforted.* [Tossed] as *Jonah*'s shi
was; for the same word is there used, *Jona*
1. 11. 13. as a Vessel at Sea, stormed, and vio
lently driven without *Rudder, Mast, Sail,* o
Tacklings. Nor are we to expect freedom from
those Troubles, until Harboured in Heaven
see 2 *Thess.* 1. 7. O what large Catalogues o

Experi

xperiences, do the Saints carry to Heaven ith them, of their various Exerciſes, Dan- rs, Trials, and marvellous Preſervations d Deliverances out of all! And yet all theſe roubles without, are nothing to thoſe with- them; from Temptations, Corruptions, eſertions, by Paſſion and Compaſſion: Be- les their own, there comes daily upon them troubles of others; many Rivulets fall into is Channel and Brim, yea often overflow e Banks. Pſal. 34. 19. *Many are the troubles the righteous.*

REFLECTION.

Hence ſhould the graceleſs heart thus reflect pon it ſelf. O my Soul! into what a Sea of oubles art thou launched forth! And what a d caſe thou art in! Full of Trouble and full Sin, and theſe do mutually produce each her. And that which is the moſt dreadful onſideration of all, is, That I cannot ſee e end of them. As for the Saints, they ffer in the world as well as I; but it is t for *a while*, 1 Pet. 5. 10. and then ey ſhall ſuffer no more, 2 *Theſ.* 1. 7. But *l Tears ſhall be wiped away from their eyes*, evel. 7. 17. But my Troubles look with long Viſage: Ah! They are but the

beginning of sorrows, but a parboiling before I be roasted in the flames of God's eternal wrath. If I continue as I am, I shall but deceive my self, if I conclude I shall be happy in the other world, because I have met with so much sorrow in this: For I read, *Jude* 7. that the Inhabitants of *Sodome* and *Gomorrha* though consumed to ashes, with all their Estates and Relations, (a sorer Temporal Judgment than ever yet befel me) do notwithstanding that continue still in *everlasting Chains, under Darkness, in which they are reserved unto the Judgment of the great Day.* The troubles of the Saints are sanctified to them, but mine are fruits of the Curse. They have spiritual Consolations to ballance them, which flow into their Souls in the same height and degree, as Troubles do upon their Bodies, 2 *Cor.* 1. 5. But I am a stranger to their Comforts, and *intermeddle not with their Joys,* Proverbs 14. 10. If their hearts be surcharged with trouble, they have a God to go to; and when they have opened their cause before him, they are eased, return with comfort, and their *Countenance is no more sad,* 1 Sam. 1. 18. When their Belly is as Bottles full of new Wine, they can give it vent by pouring out of their Souls into their

Fathers

thers boſome: But I have no intereſt in, r acquaintance with this God; Nor can I y unto him in the Spirit. My griefs are ut up like fire in my boſome, which prey s on my ſpirit. This is my ſorrow, and I one muſt bear it. O my Soul, look round out thee! What a miſerable caſe art thou d Reſt no longer ſatisfied in it, but look out r a Chriſt alſo. What though I be a vile, nworthy wretch? yet he promiſeth to *love ely*, Hoſ. 14. 4. and invites ſuch as are avy laden to him, *Matt.* 11. 28.

Hence alſo ſhould the gracious Soul reflect veetly upon it ſelf after this manner: And the world ſo full of trouble? O my Soul, hat cauſe haſt thou to ſtand admiring at the dulgence and goodneſs of God to thee! hou haſt hitherto had a ſmooth paſſage comratively to what others have had. How ath Divine wiſdom ordered my condiin, and caſt my lot? Have I been chaſtiſed ith Whips? others with Scorpions? Have had no peace without? Some have neither ad peace without nor within, but terrours ound about: Or have I felt trouble in my eſh and ſpirit at once? Yet have they not een extream, either for time or meaure. And hath the world been a *Sodome*,

an Egypt to thee? Why then dost thou th
linger in it, and hanker after it? Why do
not long to be gone, and sigh more heart
for deliverance? Why are the thoughts
my Lords coming no sweeter to me, and t
day of my full deliverance no more pant
for? And why am I no more careful to mai
tain peace within, since there is so much troub
without? Is not this it that puts weight in
all outward troubles, and makes them sinkin
that they fall upon me when my spirit is da
or wounded?

THE POEM.

My Soul, art thou besieged
with troubles round about?
If thou be wise, take this Advice,
to keep these troubles out.

Wise men will keep their Conscience as their eyes
For in their Conscience their best treasure lies.
See you be tender of your inward peace;
Than shipwrecks, than your tenth and fifty mi
If God from you your outward comforts rend,
You'll finde what need you have of such a friend.
If this be not by sin destroy'd and lost,
You need not fear your peace will quit your cost.
If you'd know How to sweeten any grief,
Though ne'r so great, or to prevent relief;

ainſt th' afflictions which like deadly darts
ſt fatal are to men of carnal hearts,
ell not that, which Conſcience bids you chuſe,
d chuſe not you, what Conſcience ſaith, Refuſe.
in you muſt, or miſery under lie,
ſolve to bear, and chuſe the miſery.

CHAP. II.

In the vaſt Ocean Spiritual eyes deſcry
Gods Boundleſs Mercy, and Eternity.

OBSERVATIONS.

THe Ocean is of a vaſt extent and depth, though ſuppoſedly meaſureable, yet not to be ſounded by Man. It compaſſeth about the whole Earth, ich in the account of Geographers, is twenty e thouſand and ſix hundred miles in com-s; yet the Ocean invirons it on every ſide, l. 104. 25. and Job 11. 9. Suitable to which hat of the Poet,

ra freta diffudit, rapidiſque tumeſcere ventis
ſſit, & ambire circumdare littora terræ.
Ovid.

He spread the Seas, which then he did command
To swell with Winds, and compass round the Land.

And for its Depth, who can discover it? The Sea in Scripture is called *The Deep*, Job 38. 30. The *Great Deep*, Gen. 7. 11. The gathering together of the *Waters* into one place, *Gen.* 1. 9. If the vastest Mountain were cast into it, it would appear no more than the head of a Pin in a Tun of water.

APPLICATION.

This in a lively manner shadows forth the infinite, and incomprehensible Mercy of our God; whose Mercy is said to be over all his works, *Psal.* 145. 9. In how many sweet notions is the Mercy of God represented to us in the Scripture? He is said to be *Plenteous*, Psal. 4. 5. *Abundant*, 1 Pet. 1. 3. *Rich*, Ephes. 2. 4. *in mercy*; then, that his Mercies are *unsearchable*, Ephes. 3. 8. *High as the Heaven above the Earth*, Psal. 10. 4. which are so high and vast, that the whole Earth is but a small point to them: yea, they are not onely compared to the Heavens, but to come home to the *Metaphor*, to the Depths of the Sea,

Mic.

ic. 7. 19. which can ſwallow up Mountains as well as Mole-hills; and in this Sea God hath drowned ſins of a dreadful height and aggravation, even *Scarlet*, *Crimſon*, (*i.e.*) Deep-dyed with many intenſive aggravations, *Iſai.* 1. 18. In this Sea was the ſin of *Manaſſeth* drowned; and of what magnitude that was, may be ſeen, 2 *Chron.* 33. 3. Yea, in this Ocean of Mercy, did the Lord drown and cover the ſins of *Paul*, though a blaſphemer, a Perſecutor, Injurious, 1 *Tim.* 1. 13. *None*, ſaith *Auguſtine*, *more fierce than* Paul *among the Perſecutors; and therefore none greater among ſinners*: to which himſelf willingly ſubſcribes, 1 *Tim.* 1. 15. *yet pardoned.* How hath mercy rode in triumph, and been glorified upon the vileſt of men! How hath it ſtopt the ſlanderous mouths of men and devils! It hath yearned upon *Fornicators*, *Idolaters*, *Adulterers*, *Thieves*, *Covetous*, *Drunkards*, *Revilers*, *Extortioners*; to ſuch hath the Scepter of Mercy been ſtretched forth, upon their unfeigned repentance and ſubmiſſion, 1 *Cor.* 6. 9. What doth the Spirit of God aim at, in ſuch a large accumulation of names of Mercy? But to convince poor ſinners of the abundant fulneſs and riches of it, if they will but ſubmit to the terms on which it is tender'd to them.

In

In the vastness of the Ocean, we have also a lively Emblem of Eternity. Who can comprehend or measure the Ocean, but God? And who can comprehend Eternity, but he that is said *to inhabit it*? Isai. 57. 15. Though shallow Rivers may be drained and dryed up, yet the Ocean cannot. And though these transitory daies, moneths, and years, will at last expire and determine; yet Eternity shall not. O! It is a long word! and amazing matter! What is Eternity, but a constant permanency of persons and things, in one and the same state and condition for ever; putting them beyond all possibility of change? The Heathens were wont to shadow it by a Circle, or a Snake twisted round. It will be to all of us, either a perpetual day or night, which will not be measured by watches, hours, minutes. And as it cannot be measured, so neither can it ever be diminished. When thousands of years are gone, there is not a minute the less to come. *Gerhard* and *Drexelius* do both illustrate it by this known Similitude: Suppose a Bird were to come once in a thousand years, to some vast Mountain of Sand, and carry away in her Bill one Sand in a thousand years; O what a vast time would it be, ere that immortal Bird, after that rate, had recovered

the

ne Mountain! and yet in time this might be one. For there would be ſtill ſome diminution; but in Eternity there can be none. There be three things in Time, which are not competent to Eternity: In Time there is a *Succeſſion*, one generation, year, and day paſſeth, and another comes; but Eternity is a fixed *now*. In Time there is a *Diminution* and waſting; the more is paſt, the leſs to come; but it is not ſo in Eternity; there is no flux or expence at all in Eternity. In Time there is an *Alteration* of condition and ſtates: A man may be poor to day, and rich to morrow; ſickly and diſeaſed this, weak and well the next; now in contempt, and anon in honour; but no change paſſes upon us in Eternity. As the Tree falls at Death and Judgment, ſo it lies for ever. If in Heaven, there thou art a Pillar, and ſhalt go forth no more, *Rev.* 3. 12. If in Hell, no Redemption thence, but the ſmoak of their torments aſcendeth for ever and ever, *Rev.* 19. 3.

REFLECTION.

And is the Mercy of God, like the great deeps, an Ocean, that none can fathome? What unſpeakable Comfort is this to me? may the pardoned ſoul ſay. Did *Iſrael* ſing

a long, when the Lord had over-whelm'd the corporal enemies in the Seas? And shall no I break forth into his Praises, who hat drowned all my sins in the depth of Mercy O my Soul, bless thou the Lord, and let h high praises ever be in thy mouth. Mayst no thou say, that he hath gone to as high a extent and degree of Mercy, in pardonin thee, as ever he did in any? Oh my God, wh is like unto thee! that pardonest Iniquity Transgression and Sin. What mercy, but th Mercy of a God, could cover such abomination as mine!

But O! What terrible Reflections will Conscience make from hence, upon all the despisers of Mercy, when the sinners eyes come t be opened too late for Mercy, to do them good! We have heard indeed, that the King of Heaven was a Merciful king, but we would make no address to Him, whilst that Scepter was stretched out. We heard of Balm in *Gilead*, and a Physician there, that was able and willing to cure all our wounds, but would not commit our selves unto him. We heard that the arms of Christ were open to embrace and receive us, but we would not. O unparallel'd folly! O Soul-destroying madness! Now the womb of Mercy is shut up, and shall

bring

bring froth no more Mercies to me for ever. Now the Gates of Grace are shut, and no cries can open them.

Mercy acted its part, and is gone off the Stage; and now Justice enters the Scene, and will be glorified for ever upon me. How often did I hear the bowels of compassion sounding in the Gospel for me? But my hard and impenitent heart could not relent; and now, if it could, it is too late. I am now past out of the Ocean of Mercy, into the Ocean of Eternity, where I am fixed in the midst of endless misery, and shall never hear the voice of Mercy more.

O dreadful Eternity! Oh Soul-confounding Word! An Ocean indeed, to which this Ocean is but as a drop; for in thee no Soul shall see either Bank or Bottom. If I lie but one night under strong pains of body, how tedious doth that night seem! And how do I tell the Clock, and wish for day! In the world, I might have had Life, and would not; And now, how fain would I have Death, but cannot? How quick were my sins in execution? And how long is their punishment in duration? O, how shall I dwell with everlasting burnings? Oh that God would but vouchsafe one treaty more with me! But alas,

all

all tenders and treaties are now at an end with me. On Earth peace, *Luke* 2. 13. but none in Hell. O my Soul! consider these things to come, let us debate this matter seriously, before we launch out into this Ocean.

THE POEM.

Who from some high-rais'd Tower views the ground,
His heart doth tremble, and his head doth round:
Even so my Soul, whilst it doth view and think
On this Eternity, upon whose brink
It borders, stands amazed, and doth cry,
O boundless! bottomless Eternity!
The scourge of Hell, whose everyl ast doth rend
The damned Souls in twain: What! never end?
The more therein they ponder, think and pore,
The more, poor wretches, still they howl and roar.
Although more years in torments we should lie,
Than sands are on the shore, or in the skie
Are twinkling Stars: yet this gives some relief,
The hope of ending. Ah! but here's the grief:
A thousand years in torments past and gone,
Yea till a thousand more afresh are coming on:
And when these thousands all their course have run,
The end's no more than when it first began.
Come then, my Soul, let us discourse together
This weighty point, and tell me plainly whether

Set for these short-liv'd joys, that come and go,
Will plunge your self and me in endless woe.
Resolve the question quickly, do not dream
More time away. Lo, in an hasty stream
We swiftly pass, and shortly we shall be
Ingulfed both in this Eternity.

CHAP. III.

Within these smooth-fac'd Seas strange Creatures crawl;
But in Mans Heart, far stranger than them all.

OBSERVATION.

IT was an unadvised saying of *Plato*, *Mare nil memorabile producit*, The Sea produceth nothing memorable; but surely, there is much of the Wisdome, Power, and Goodness of God manifested in those Inhabitants of the Watery Region: Notwithstanding the Seas azure and smiling face, strange creatures are bred in its Womb. *O Lord* (saith *David*) *how manifold are thy works? In wisdome hast thou made them all; the Earth is full of thy riches. So is this great and wide Sea, wherein are things creeping innumerable, both small and great Beasts*, Psalm 104.24,25. And we read,

Lam. 4. 3. of *Sea-Monsters, which draw out their Breasts to their young.* *Pliny* and *Purchas* tell incredible stories about them. About the Tropick of *Capricorn*, our Sea-men meet with flying Fishes, that have Wings like a *Rere-mouse*, but of a Silver-colour; they fly in flocks like *Stares*. There are Creatures of very strange Forms and Properties; Some resembling a Cow, called by the *Spaniards*, *Manatee* by some supposed to be the Sea-monster spoken of by *Jeremy*. In the Rivers of *Guiana*, *Purchas* saith, there are Fishes that have four Eyes bearing two above and two beneath the water when they swim: Some resembling a Toad and very poisonous. How strange both in shape and property is the *Sword-fish* and *Thrasher*, that fight with the *Whale?* Even our own Seas produce Creatures of strange shape but the commonness takes off the wonder.

APPLICATION.

Thus doth the heart of Man naturally swarm and abound with strange and monstrous lusts and abominations. Rom. 1. 29, 30, 31. *Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things,*

things, disobedient to Parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful. O what a warm is here! and yet there are multitudes more in the depths of the heart! And it is no wonder, considering that with this Nature, we received the spawn of the blackest and vilest abominations. This original lust is productive to them all, *Jam.* 1. 14, 15. Which lust, though it be in every man *numerically* different from that of others, yet it is one and the same *specifically*, for sort and kinde, in all the Children of *Adam*: even as the reasonable soul, though every man hath his own soul, *viz.* a soul individually distinct from another mans, yet is it the same for kind in all men. So that whatever abominations are in the hearts and lives of the vilest *Sodomites*, and most profligate wretches under Heaven; there is the same matter in thy heart, out of which they were shaped and formed. In the depths of the heart they are conceived, and thence they crawl out of the eyes, hands, lips, and all the members, Mat. 15. 18, 19. *Those things* (saith Christ) *which proceed out of the mouth, come forth from the heart, and defile a man. For out of the Heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies*; Even such

Monsters, as would make a gracious heart tremble to behold. *What are my lusts* (saith one) *but so many Toads spitting of Venome, and spawning of Poison; croaking in my Judgment, creeping in my Will, and crawling into my Affections?* The Apostle in 1 *Cor.* 5. 1. tells us of a sin *Not to be named*, so monstrous, that Nature it self startles at it: even such Monsters are generated in the depths of the heart. Whence come evils? was a question that much puzzled the Philosophers of old. Now here you may see whence they come, and when they are begotten.

Fuller's Meditations. p. 11.

REFLECTION.

And are there such strange abominations in the heart of Man? Then how is he degenerated from his Primitive perfection and Glory! His streams were once as clear as Chrystal, and the Fountain of them pure; there was no unclean Creature moving in them. What a stately Fabrick was the Soul at first! and what holy inhabitants possessed the several rooms thereof! But now (as God speaks of *Idumea*) Isai. 34. 11. *The line of confusion is stretched out upon it, and the stones of emptiness. The Cormorant and Bittern possess it; the Owl and the Raven dwell in it.* Yea, as

Isa. 13. 21, 22. *The wild Beasts of the desert lie there; it is full of doleful creatures, the Satyrs dance in it, and Dragons cry in those sometimes pleasant places.* O sad change! how sadly may we look backwards our first state! and take up the words of *Job*, *O that I were as in months past, as in the days of my youth; when the Almighty was yet with me, when I put on righteousness, and it cloathed me; when my glory was fresh in me*, Job 29. 2, 4, 5.

Again, think, O my soul, what a miserable condition the unregenerate abide in! Thus swarmed and over-run with hellish lusts, under the dominion and vassalage of divers lusts, *Tit.* 3. 3. What a tumultuous Sea is such a soul! How do these lusts rage within them! how do they contest and scuffle for the Throne! and usually take it by turns: For as all diseases are contrary to health, yet some contrary to each other, so are Lusts. Hence poor Creatures are hurried on to different kinds of servitude, according to the Nature of that imperious Lust that is in the Throne; and like the Lunatick, *Mat.* 17. are sometimes cast into the *water*, and sometimes into the *fire*. Well might the Prophet say, *The wicked is like a troubled Sea that cannot rest*, Isai. 57. 20. They have no peace now in the service of

sin, and less they shall have hereafter, when they receive the wages of sin. *There is no peace to the Wicked, saith my God.* They indeed cry, *Peace, peace*; but my God doth not say so. The last issue and result of this is Eternal Death; no sooner is it delivered of its false deceitful pleasures, but presently it falls in travel again, and brings forth death, *Jam.* 1. 15.

Once more; And is the heart such a Sea, abounding with monstrous abominations? then stand astonished, O my Soul, at that Free-grace which hath delivered thee from so sad a condition! O fall down, and kiss the feet of Mercy that moved so freely and seasonably to thy rescue! Let my heart be enlarged abundantly here. Lord, what am I, that I should be taken, and others left? Reflect, O my Soul, upon the Conceptions and Births of Lusts, in the days of Vanity, which thou now blushest to own. O what black imaginations, Hellish desires, vile affections, are lodged there! Who made me to differ? Or, how came I to be thus wonderfully separated? Surely, it is by thy Free-grace, and nothing else, that I am what I am: And by that Grace I have escaped (to mine own astonishment) the corruption that is in the world though Lust. O that ever the

the holy God should set his eyes on such an one; or cast a look of love towards me, in whom were Legions of unclean Lusts and abominations!

THE POEM.

My Soul's the Sea, wherein from day to day,
Sins like Leviathans do sport and play.
Great Master-Lusts, with all the lesser fry,
Therein increase, and strangely multiply.
Yet strange it is not, sin so fast should breed,
Since with this Nature I receiv'd the seed
And spawn of every species, which was shed
Into its Caverns first, then nourished
By its own native warmth; which like the Sun,
Hath quickned them, and now abroad they come,
And like the Frogs of Egypt, *creep and crawl*
Into the closest rooms within my Soul.
My fancy swarms, for there they frisk and play,
In dreams by night, and foolish toys by day.
My Judgment's clouded by them, and my Will
Perverted, every corner they do fill.
As Locusts seize on all that's fresh and green,
Uncloath the beauteous Spring, and make it seem
Like drooping Autumn; So my Soul, that first
As Eden *seem'd, now's like a Ground that's curst.*
Lord purge my streams, and kill those lusts that lie
Within them; if they do not, I must die

CHAP. IV.

Seas purge themselves, and cast their filth ashore;
But graceless Souls retain, and suck in more.

OBSERVATION.

SEas are in continual motion and agitation; they have their Flux and Reflux, by which they are kept from putrefaction: like a fountain it cleanses it self, Isa. 57. 20. *It cannot rest, but cast up mire and dirt*; whereas Lakes and Ponds, whose Waters are standing, and dead, corrupt and stink. And it is observed by Sea-men, that in the Southern parts of the World, where the Sea is more calm and setled, it is more corrupt, and unfit for use; so is the Sea of *Sodome* called *The Dead Sea*.

APPLICATION.

Thus do regenerate souls purifie themselves, and work out corruption that defiles them, they cannot suffer it to settle there, 1 Joh. 3. 3. *He purifieth himself, even as he is pure. Keepeth himself, that the wicked one toucheth him not*, *John* 5. 18. scil. *Tactu qualitativo*, with a qualitative Touch, as the Load-stone toucheth Iron, leaving an Impression of its Nature behinde

behinde it. They are Doves delighting in cleanneſs, Iſai. 33, 15. *He deſpiſeth the gain of oppreſſion, he ſhaketh his hands from holding of bribes, ſtoppeth his ears from hearing blood, and ſhutteth his eyes from ſeeing evil.* See how all Senſes and Members are guarded againſt ſin: But it is quite contrary with the wicked; there is no principle of Holineſs in them, to oppoſe or expel corruption. It lies in their hearts, as Mud in a Lake or Well, which ſettles and corrupts more and more. Hence *Ezec.* 47. 11. their hearts are compared to Myrie or Mariſh places, which cannot be healed, but are given to Salt: The meaning is, that the pureſt ſtreams of the Goſpel, which cleanſe others, make them worſe than before, as abundance of Rain will a Myrie place. The reaſon is, becauſe it meets with an obſtacle in their ſouls; ſo that it cannot run through them and be glorified, as it doth in gracious Souls. All the means and endeavours uſed to cleanſe them, are in vain; all the grace of God they receive in vain: *They hold faſt deceit, they refuſe to let it go,* Jer. 8. 5. Sin is not in them as floating weeds upon the Sea, which it ſtrives to expel and purge out, but as *ſpots* in the *Leopards* skin, *Jer.* 13. 21. or Letters faſhioned and engraven in the very ſubſtance of

Marble

Marble or *Brass*, with a pen of Iron, and point of a Diamond, *Jer.* 17. 1. Or as Ivy in an old Wall, that hath gotten rooting into its very intrails. *Wickedness is sweet in their mouths, they roul it under their tongues*, Job 20. 12. No threats nor promises can divorce them from it.

REFLECTION.

Lord! this is the very frame of my heart, may the graceless soul say: My corruptions quietly settle in me, my heart labours not against it: I am a stranger to that conflict which is daily maintained in all the Faculties of the regenerate soul. Glorified souls have no such conflict, because Grace in them stands alone, and is perfectly triumphant over all its opposites; and graceless Souls can have no such conflict, because in them corruption stands alone, and hath no other principle to make opposition to it. And this is my case, O Lord: I am full of vain hopes indeed, but had I a living and well-grounded hope to dwell for ever with so holy a God, I could not but be daily purifying myself. But O! what will the end of this be? I have cause to tremble at that last and dreadfullest curse in the Book of God, Rev. 22. 11. *Let him that is filthy be filthy still.* Is it not as much

uch as if God ſhould ſay, Let them alone, I ill ſpend no more rods upon them, no more eans ſhall be uſed about them; but I will eckon with them for all together in another orld? O my Soul! what a diſmal reckoning ill that be? Ponder with thy ſelf, in the mean hile, thoſe terrible and awaking Texts, that poſſible, this fatal iſſue may be prevented. See *Iſai.* 1. 5. *Hoſ.* 4. 14. *Jer.* 6. 29, 30. *Heb.* 6. 8.

THE POEM.

My heart's no Fountain, but a ſtanding Lake
Of putrid Waters; if therein I rake,
By ſerious ſearch, O! what a noyſome ſmell,
Like exhalations riſing out of Hell!
The ſtinking Waters pump'd up from the Hole,
Are as perfumes to Sea-men: but my Soul
Upon the ſame account that they are glad,
(Its long continuance there) is therefore ſad.
The Scripture ſaith, No Sōul God's face ſhall ſee
Till from ſuch filthy Luſts it cleanſed be.
Yet though unclean, it may that way be rid,
As Hercules *the* Augean *Stable did.*
Lord turn into my Soul that cleanſing Bloud,
Which from my Saviour's ſide flow'd as a Flood.
Flow, ſacred Fountain, brim my Banks; and ſtow
Till you have made my Soul as white as Snow.

CHAP.

CHAP. V.

Sea-men foresee a danger, and prepare: Yet few of greater dangers are aware.

OBSERVATION.

HOw watchful and quick-sighted are Sea-men, to prevent dangers? If the Wind die away, and then fresh up Southerly; or they See the Sky hazy, they provide for Storm: If by the Prospective-Glass they k a *Pirat* at the greatest distance, they cl the Gun-room, prepare for fight, and be up, if able to deal with him; if not, th keep close by the Wind, make all the S they can, and bear away. If they suppo themselves by their reckoning near Land, ho often do they sound? And if upon a Co with which they are unacquainted, how car ful are they to get a *Pilot* that knows and is a quainted with it?

APPLICATION.

Thus watchful and suspicious ought we t be in Spiritual concernments. We should stu dy, and be acquainted with Satans Wiles an Policy: The Apostle takes it for granted, tha Chri

hriſtians are not ignorant of his devices, Cor. 2. 11. *The Serpents eye* (as one ſaith) *ould do well in the Doves head:* The Devil is cunning Pirate, he puts out falſe Colours, and rdinarily comes up to the Chriſtian in the iſguiſe of a friend.

O the manifold depths and ſtratagems of atan, to deſtroy Souls! Though he have no iſdom to do himſelf good, yet policy enough o do us miſchief. He lies in ambuſh behind ur lawful comforts and imployments: Yet or the moſt of men, how ſupine and careleſs e they, ſuſpecting no danger! Their Souls, ke *Laiſh*, dwell careleſly; their ſenſes unuarded. O what an eaſie prize and conqueſt oth the Devil make of them!

Indeed, if it were with us, as with *Adam* n Innocency, or as it was with Chriſt in the ays of his fleſh (who by reaſon of that overowing fulneſs of Grace that dwelt in him, he purity of his Perſon, and the *Hypoſtatical* nion, was ſecured from the danger of all emptations) the caſe then were otherwiſe; ut we have a *Traytor* within, *Jam.* 1.14,15. s well as a *Tempter* without, 1 Pet. 5. 8. *Our dverſary the Devil goes about as a roaring Lion, eeking whom he may devour.* And like the eaſts of the Foreſt, poor Souls, lie down

before

before him, and become his prey. All the ſa-
gacity, wit, policy and foreſight of ſome men
is ſummoned in to ſerve their bodies, and
ſecure their fleſhly injoyments.

REFLECTION.

Lord! how doth the care, wiſdome, and
vigilancy of men in temporal and externa
things, condemn my careleſsneſs in the deep
and dear concernments of my precious Soul!
What care and labour is there to ſecure a pe-
riſhing life, liberty, or treaſure! When was I
thus ſollicitous for my Soul, though its value
be inceſtimable, and its dangers far greater?
Self-preſervation is one of the deepeſt Prin-
ciples in Nature. There is not the pooreſt
Worm or Flie, but will ſhun danger if it can:
Yet I am ſo far from ſhunning thoſe dangers
to which my Soul lies continually expoſed,
that I often run it upon temptations, and
voluntarily expoſe it to its enemies. I ſee,
Lord, how watchful, jealous and laborious
thy people are; what Prayers, Tears and
Groans, ſearching of heart, Mortification of
Luſts, guarding of Senſes: and all accounted
too little by them. Have not I a Soul to ſave
or loſe eternally, as well as they? Yet I can-
not deny one fleſhly luſt, nor withſtand one
temp-

emptation. O, how am I convinced, and ondemned; not only by others care and igilancy, but by my own too, in leſſer and ower matters!

THE POEM.

I am the Ship, whoſe Bills of Lading come
To more than Mans or Angels art can ſum.
Rich fraught with Mercies, on the Ocean, now
I float, the dangerous Ocean I do plow.
Storms riſe, Rocks threaten, and in every Creek
Pirats and Pickeroons their Prizes ſeek.
My Soul ſhould watch, look out, and uſe its Glaſs,
Prevent ſurprizals timely; but alas!
Temptations give it chaſe, it's grappled ſure,
And boarded whilſt it thinks it ſelf ſecure.
It ſleeps like Jonah, *in the dreadful'ſt ſtorm,*
Although its eaſe be dangerous and forlorn.
Lord, rouze my drowſie Soul, leſt it ſhould knock
And ſplit it ſelf upon ſome dangerous Rock.
If it of Faith and Conſcience ſhipwrack make,
I am undone for ever: Soul, awake!
Till thou arrive in Heaven, watch and fear;
Thou mayeſt not ſay till then, the Coaſt is clear.

CHAP.

CHAP. VI.

How small a matter turns a Ship about? Yet we against our Conscience stand it out.

OBSERVATION.

IT is just matter of admiration, to see so great a body as a Ship is, and when under Sail too, before a fresh and strong Wind, by which it is carried, as the Clouds, with marvellous force and speed, yet to be commanded with ease, by so small a thing as the *Helm* is. The Scripture takes notice of it as a matter worthy our consideration, Jam. 3. 4. *Behold also the ships, which though they be great, and driven of fierce winds; yet they are turned about with a small Helm, whithersoever the Governour listeth.* Yea, *Aristotle* himself, that Eagle-eyed Philosopher, could not give a reason of it, but looked upon it as a very marvellous and wonderful thing.

Aristot. *Secunda. Mirabilium*, c. 5.

APPLICATION.

To the same use and office has God design'd Conscience in man, which being rectified and regulated by the Word and Spirit of God, is to Steer and Order his whole Conversation.

Con-

Conſcience is as the Oracle of God, the Judge and Determiner of our Actions, whether they be good or evil; and it lays the ſtrongeſt obligations upon the creature to obey its dictates, that is imaginable: For it binds under the reaſon and conſideration of the moſt Abſolute and Soveraign Will of the Great God. So that as often as Conſcience from the Word convinceth us of any Sin or Duty, it lays ſuch a Bond upon us to obey it, as no power under Heaven can relax, or diſpence with. Angels cannot do it, much leſs Man; for that would be to exalt themſelves above God. Now therefore it is an high and dreadful way of ſinning, to oppoſe and rebel againſt Conſcience, when it convinces of ſin or duty. Conſcience ſometimes reaſons it out with Men, and ſhews them the neceſſity of changing their way and courſe; arguing it from the cleareſt and moſt allowed Maxims of right Reaſon, as well as from the indiſputable Soveraignty of God.

As for inſtance; It convinceth their very Reaſon, that things of Eternal Duration, are infinitely to be preferred to all momentary and periſhing things, *Rom.* 8. 18. *Heb.* 11. 26. And it is our duty to chuſe them, and make all ſecular and tempotary concernments to ſtand aſide, and give place to them. Yet

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though men be convinced of this, their ſtubborn Will ſtands out, and will not yield up itſelf to the conviction.

Further, It argues from this acknowledged truth, That all the delights and pleaſures in this World, are but a miſerable portion, and that it is the higheſt folly to adventure an immortal ſoul for them, *Luke* 9.25. Alas, what remembrance is there of them in Hell? They are as the waters that paſs away. What have they left of all their mirth and jollity, but a tormenting ſting? It convinceth them clearly alſo, that in matters of deep concernment, it is an high point of wiſdom, to apprehend and improve the right ſeaſons and opportunities of them. Prov. 10 5. *He that gathers in Summer is a wiſe ſon.* Eccleſ. 8.5. *A wiſe mans heart diſcerns both time and judgment. There is a ſeaſon to every purpoſe*, Eccleſ. 3. 1. *viz.* A nick of time, an happy juncture; when if a man ſtrikes in, he doth his work effectually, and with much facility. Such ſeaſons Conſcience convinceth the ſoul of, and often whiſpers thus in its ear: Now, Soul, ſtrike in cloſe with this motion of the Spirit, and be happy for ever; thou maiſt never have ſuch a gale for Heaven any more. Now, though theſe be allowed Maxims of Reaſon, and Conſcience inforce them ſtrongly

the ſoul, yet cannot it prevail; the proud bborn Will rebels, and will not be guided it. See *Epheſ.* 2. 3. *Job* 34. 37. *Iſai.* 46. 12. *ek.* 2. 4. *Jer.* 44. 16.

REFLECTION.

Ah Lord! ſuch an heart have I had beſore ee; thus obſtinate, thus rebellious, ſo unmptroulable by Conſcience. Many a time th Conſcience thus whiſpered in mine ear; any a time hath it ſtood in my way, as the ngel did in *Balaams*, or the *Cherubims* that ept the way of the Tree of Life, with flaming words turning every way. Thus hath it ſtood o oppoſe me in the way of my Luſts. How ften hath it calmly debated the Caſe with ne alone? And how ſweetly hath it expoſtuted with me? How clearly hath it convinced f ſin, danger, duty, with ſtrong demonſtraion? How terrible hath it menaced my ſoul, nd ſet the point of the threatning at my very reaſt? And yet my head-ſtrong affections vill not be remanded by it. I have obeyed he voice of every luſt and temptation, *Tit.* 3. 3. But Conſcience hath loſt its Authority with me. Ah Lord! what a ſad condition am I in, both in reſpect of ſin and miſery? My ſin receives dreadful aggravations; for rebel-

lion and presumption are hereby added to
I have violated the strongest bonds that e
were laid upon a Creature. If my Conscien
had not thus convinced and warned, the
had not been so great and crimson-colour
Jam. 4. 17. Ah! this is to sin with an hig
hand, *Numb.* 15. 30. to come near to
great and unpardonable transgression, *Psal.* 1
13. O how dreadful a way of sinning is thi
with opened eyes! And as my sin is thus o
of measure sinful, so my punishment will
out of measure dreadful, if I persist in this r
bellion. Lord, thou hast said, Such shall
beaten with many stripes, *Luke* 12. 48. Y
Lord, and if ever my Conscience, which
rebellion is now grown silent, should be
judgment awakened in this life, Oh what a
Hell should I have within me! how would
thunder and roar upon me, and surround m
with terrors!

Thy Word assures me, that no length o
time can wear out of its memory what
have done, *Gen.* 42. 21. No violence or force
can suppress it, *Mat.* 27. 4. No greatness of
power can stifle it; it will take the mightiest
Monarchy by the throat, *Exod.* 10. 16. *Dan.* 5. 6.
No musick, pleasures, or delights, can charm
it, *Job* 20. 22. O Conscience! thou art the
sweetest

weeteſt friend, or the dreadfulleſt enemy in e world! Thy Conſolations are incompara- y ſweet, and thy terrors inſupportable. Ah t me ſtand it out no longer againſt Conſci- nce; the very Ship in which I ſail, is a con- tation of my madneſs, that ruſh greedily in- o ſin againſt both Reaſon and Conſcience, and ill not be commanded by it. Surely, O my oul, this will be bitterneſs in the end.

THE POEM.

A Ship of greateſt burden will obey
The Rudder; he that ſits at Helm may ſway
And guide its motion: If the Pilot pleaſe,
The Ship bears up againſt both Winde and Seas.
My Soul's the Ship, Affections are its Sails,
Conſcience the Rudder. Ah! but Lord what ails
My naughty heart, to ſhuffle in and out,
When its convictions bid it tack about?
Temptations blow a counter-blaſt, and drive
The Veſſel where they pleaſe, though Conſcience ſtrive,
And by its ſtrong perſwaſions, it would force
My ſtubborn Will to ſteer another courſe.
Lord, If I run this courſe, thy Word doth tell
How quickly I muſt needs arrive at Hell.
Then rectifie my Conſcience, change my Will;
Fan in thy pleaſant Gales, my God, and fill

All my affections, and let nothing carry
My Soul from its due course, or make it vary.
Then if the Pilots work thou wouldst perform,
I should bear bravely up against a storm.

CHAP. VII.

Through many fears and dangers Sea-men run
But all's forgotten when they do return.

OBSERVATION.

WE have an elegant and lively description of their fears and dangers, *Psal.* 107. 25, 26, 27. *He commandeth and raiseth the stormy Winds, which lifteth up the Waves thereof: They mount up to Heaven, they go down again to the depths; their Soul is melted because of trouble: they reel to and fro, they stagger like a drunken man; they are at their wits end.* Or, as it is in the *Hebrew*, *All Wisdom is swallowed up.* Suitable to which is that of the Poet.

Rector in incerto est, nec quid fugiátve petátve
Invenit, ambiguis ars stupet ipsa malis. Ovid.
The Pilot knows not what to chuse or flee,
Art stands amaz'd in ambiguity.

O what ſtrange and miraculous deliverances have many Sea-men had? How often have they yielded themſelves for dead men, and verily thought the next Sea would have ſwallowed them up? How earneſtly then do they cry for Mercy? And like the *Cymbrians*, can pray in a ſtorm, though they regarded it not at other times, *Pſal.* 107. 28. *Jona.* 1. 5, 6.

APPLICATION.

Theſe dreadful ſtorms do at once diſcover to us the mighty Power of God in raiſing them, and the abundant Goodneſs of God in preſerving poor creatures in them.

1. The Power of God is graciouſly manifeſted in raiſing them: The Wind is one of the Lords wonders, Pſalm 107. 24, 25. *They that go down to the Sea, ſee the works of the Lord, and his [wonders] in the deep; for he commandeth and raiſeth the ſtormy winds.* Yea, *Verſ.* 18. God appropriates it as a peculiar work of his; *He cauſeth [His wind to blow.]* Hence, He is ſaid in Scripture, *To bring them forth of his treaſury*, Pſal. 135. 7. There they are locked up and reſerved, not a guſt can break forth, till he command and call for it to go and execute his pleaſure: Yea, He is ſaid to *hold them in his fiſt*, Prov. 30. 4. What is

more uncapable of holding, than the Wind yet God holds it. Although it be a strong and terrible creature, He controuls and rules it. Yea, the Scripture sets forth God, *As riding upon the wings of the wind*, Psal. 18. 10. It is a borrowed speech from the manner of men who when they would shew their pomp and greatness, ride upon some stately Horse or Chariot: so the Lord, to manifest the greatness of his Power, rides upon the Wings of the Wind, and will be admired in so terrible a creature.

And no less of his glorious Power appears in remanding them, than in raising them. The Heathens ascribe this power to their god *Æolus*; But we know this is the *Royalty* and sole Prerogative of the true God, who made Heaven and Heath; it is He that *makes the storm a calm*, Psal. 107. 29. And it is He that shifts and changes them from Point to Point as He pleaseth; for He hath appointed them their Circuits, Eccles. 1. 6. *The winds goeth towards the South, and turneth about unto the North; it whirleth about continually, and returneth again according to its Circuits.*

2. And as we should adore his Power in the winds, so ought we to admire his Goodness in preserving men in the height of all their

fury

ury and violence. O what a marvellous work of God is here! That men ſhould be kept in a poor weak Veſſel, upon the wild and ſtormy Ocean, where the Wind hath its full ſtroke upon them, and they are driven before it as a wreck upon the Seas; yet, I ſay, that God ſhould preſerve you there, is a work of infinite goodneſs and power. That thoſe Winds which do rend the very Earth, Mountains, and Rocks, 1 Kings 19. 11. *Breaks the Cedars, yea, the Cedars of* Lebanon, *ſhakes the Wilderneſs, and makes the Hinds to calve*, which Naturaliſts ſay, bring forth with greateſt difficulty, *Pſal.* 29. 5, 8, 9. Surely your preſervation in ſuch tempeſts, is an aſtoniſhing work of Mercy. O how dreadful is this Creature, the Winds, ſometimes to you? And how doth it make your hearts ſhake within you? If but a Plank ſpring, or a Bolt give way, you are all loſt. Sometimes the Lord for the magnifying of the riches of his goodneſs upon you, drives you to ſuch exigencies, that, as *Paul* ſpeaks in a like caſe, Acts 17. 20. *All hope of being ſaved is taken away*: Nothing but Death before your eyes. The Lord Commands a Wind out of his Treaſury, bids it go and lift up the terrible Waves; lock you in upon the ſhore, and drive you upon the Rocks, ſo that

no Art can save you; and then sends you
piece of Wreck, or some other means to la
you safe: And all this to give you an exper
ment of his Goodness and Pity, that you m
learn to fear that God, in whose hand yo
Soul and Breath is.

And it may be for present, your hearts a
much affected: Conscience works strongly,
smites you for sins formerly committed, suc
counsels of Ministers or Relations slighted
Now, saith Conscience, God is come in th
storm to reckon with thee for these thing
But alas, all this is but a morning-dew; n
sooner is that storm without allayed, but all i
quiet within too. How little of the goodne
of God abides kindly and effectually upon th
heart?

REFLECTION.

How often hath this glorious power an
goodness of God passed before me in dreadfu
storms and tempests at Sea? He hath utterec
his voice in those stormy Winds, and spoke
in a terrible manner by them; yet how littl
have I been affected with it? *The Lord hath
his way in the whirlwinde, and in the storm*
Nah. 1. 3. To some he hath walked in way
of Judgment and Wrath, sending them dow
on in

a moment to Hell; but to me in a way of forbearance and mercy. Ah how often have I been upon the very brink of Eternity? Had not God shifted, or allaid the Winde in a moment, I had gone down into Hell. What workings of Conscience were at present upon me? And what terrible apprehensions had I then of my eternal condition? What Vows did I make in that distress? And how earnestly did I then beg for Mercy? But Lord, though thy Vows are upon me, yet have I been the same; yea, added to; and filled up the measure of my sins. Neither the bonds of Mercy thou hast laid upon me, nor the sacred and solemn Vows I have laid upon my self, could restrain me from those ways of iniquity, which then appeared so dreadful to me.

Ah Lord, what an heart have I? What love, pity, and goodness have I sinned against? If God had but respited judgment so long, what a mercy were it! Sure I am, the damned would account it so; but to give me such a space to repent, Ah what an invaluable Mercy is this! And do I thus requite the Lord, *Deut* 32. 6. and pervert and abuse his goodness thus? Surely, O my soul, if this be the fruit of all thy preservations, they are rather reservations to some further and sorer judgment. How dread-

fully

fully will Justice at last avenge the quarrel of abused Mercy? *Josh.* 24. 20. How grievously did God take it from the *Israelites*, that they provoked him at the Sea, even at the Red sea? *Psal.* 106. 7. where God had wrought their deliverance in such a miraculous way. Even thus have I sinned after the similitude of their transgression; not onely against the Laws of God, but against the Loves of God. In the last Storm, he shot off his *Warning-piece*; in the next, he may discharge his *Murdering-piece* against my Soul and Body. O my Soul! hath he given thee *such deliverances as these, and dareſt thou again break his Commandments?* Ezra 9. 13, 14. O let me pay the Vows that my lips have uttered in my distress, lest the Lord recover his glory from me in a way of judgment.

THE POEM.

The Ship that now sails trim before a Winde,
Ere the desired Port it gains, may finde
A tedious passage: Gentle gales a while
Do fill its Sails, the flattering Seas do smile,
The Face of Heaven is bright, on every side
The wanton Porpice tumbles on the Tide.
Into their Cabbins now the Sea-men go,
And then turn out again, with, What cheer ho?

All

All on a ſudden darkned are the Skies,
The Lamp of Heaven obſcur'd, the winds do riſe;
Waves ſwell like mountains: Now their courage flags,
The Maſts are crackt, the Canvas torn to rags.
The Veſſel works for life; anon one cries,
The Main-maſt's gon by th'Board: another plies
The Pump, until a third do ſtrike them blank,
With, Sirs, prepare for death, w'have ſprung a Plank.
Now to their knees they go, and on this wiſe
They beg for mercy with their loudeſt cries:
Lord, ſave us but this once, and thou ſhalt ſee
What perſons for the future we will be:
Our former time's miſ-ſpent, but with a Vow
We will engage, if thou wilt ſave us now,
To mend what is amiſs. The gracious Lord,
Inclin'd to pity, takes them at their word:
The winds into their Treaſures he doth call,
Rebukes the ſtormy Sea, and brings them all
To their deſired Haven: once aſhore,
And then their vows are ne'r remembred more.
Thus Souls are ſhipwreckt, though the bodies live,
Unleſs in time thou true repentance give.

CHAP.

CHAP. VIII.

The Navigator shifts his sails, to take
All winds but that which for his soul doth make.

OBSERVATION.

THe Marriner wants no skill and wisdom to improve several Winds, and make them serviceable to his end: A bare side-wind, by his skill in shifting and managing the Sails, will serve his turn: He will not lose the advantage of one breath of gale that may be useful to him. I have many times wonder'd to see two Ships sailing in a direct counter-motion, by one and the same wind. Their skill and wisdome herein is admirable.

APPLICATION.

Thus prudent and skilful are men in secular and lower matters, and yet how ignorant and unskilful in the great and everlasting affairs of their souls! All their Invention, Judgment, Wit, and Memory seem to be prest for the service of the flesh. They can learn an Art quickly, and arrive to a great deal of exactness in it; but in soul-matters, no knowledg at all. They

can

y understand the *Æquator*, *Meridian*, and *rizon*: By the first they can tell the Latide of any place, South or North, measug it by the degrees in the *Meridian*; by the cond, they can tell you the Longitude of a ace, East and West, from the *Meridian*, easuring it by the degrees of the *Æquator*: nd by the third, they can discern the divers ings and settings of the Stars. And so in her Arts and Sciences, we finde men endowd with rare abilities, and singular sagacity. ome have piercing apprehensions, solid judgents, stupendious memories, rare invention, nd excellent elocution: But put them upon y spiritual supernatural matter, & the weakt Christian, even a babe in Christ, shall excel em therein, and give a far better account of egeneration, the Work of Grace, the Life f Faith,, than these can. 1 Cor. 1, 26. *Not any wise men after the flesh*, &c. *But God hath chosen the foolish things of this world*, &c.

APPLICATION.

How inexcusable then art thou, O my soul! nd how mute & confounded must thou needs and before the bar of God, in that great day? Thou hadst a *Talent* of natural parts committed to thee, but which way have they been improved?

proved? I had an Understanding indeed, but it was not sanctified; a Memory, but it was like a Sieve, that let go the Corn, and retain'd nothing but Husks and Chaff; Wit and Invention, but alas none to do my self good. Ah! how will these rise in judgment against me, and stop my mouth? What account shall I give for them in that day?

Again: Are men (otherwise prudent and skilful) such sots and fools in spiritual things? Then let the poor weak Christian, whose natural parts are blunt and dull, admire the riches of Gods Free-grace to him. O what an astonishing consideration is this! That God should pass by men of the profoundest Natural parts, and chuse me, even poor me, whose Natural Faculties and Endowments, compared with theirs, are but as Lead to Gold! Thus under the Law He past by the Lion and Eagle, and chose the Lamb and Dove. O, how should it make me to advance Grace, as Christ doth upon the same account, Matth. 11. 25. *I thank thee, Father, Lord of Heaven and Earth, that thou hast hid these things from the wise and prudent, and revealed them to Babes.* And let it ever be an humbling consideration to me; For who made me to differ? Is not this one principal thing God aims at, in calling such as

I

I am; that boasting may be excluded, and himself alone exalted?

THE POEM.

One thing doth very much affect my minde,
To see the Sea-man husband every winde;
With exc'llent Art he shifts the Sails, and knows
How to improve the bareſt wind that blows.
If a direct or fore-right gale he want,
A side-wind serves his turn, though near so scant.
And will not this one day in judgment rise
Against your Soul? Ah! can you be so wise
In smaller matters; what, and yet not know
How to improve fresh gales of Grace that blow?
Fast mor'd in sin your wind-bound Souls can lie,
And let these precious gales rise, blow, and die.
Sometimes on your Affections you may feel
Such gracious breathings: Ah, but hearts of steel,
They move you not, nor cause you to relent,
Though able, like Elijah's *wind, to rent*
The Rocks asunder: If you do not prize
Those breathings, other winds will shortly rise,
And from another quarter; those once gone,
Then next look out for an Euroclydon.
A dreadful storm! how soon no man can tell;
But when it comes, 'twill blow such souls to Hell.

CHAP. IX.

If Sea-men lose a gale, there they may lie:
The Soul, when once becalm'd, in sin may die.

OBSERVATION.

SEa-men are very watchful to take their opportunity of Winde and Tide; and it much concerns them so to be: The neglect of a few hours, sometimes loses them their passage, and proves a great detriment to them. They know the Winde is an uncertain variable thing; they must take it when they may; they are unwilling to lose one flow, or breath, that may be serviceable to them. If a prosperous Gale offer, and they not ready, it repents them to lose it, as much as it would repent us to see a Vessel of good Wine or Beer tapt and run waste.

APPLICATION.

There are also Seasons and Gales of Grace for our Souls; golden opportunities of Salvation afforded to men, the neglect of which proves the losse and ruine of Souls. God hath given unto men a day of Visitation, which he hath

hath *limited*, *Heb.* 4. 7. and keeps an exact account of every *year*, *month*, and *day*, that we have enjoyed it, *Luke* 13. 7. *Jer.* 25. 3. *Luke* 19. 42. The longest date of it can be but the time of this life: This is our day to work in, *Job* 9. 4. and upon this small wyre, the weight of Eternity hangs. But sometimes the season of Grace is ended, before the night of Death comes; the *accepted time* is gone, men frequently out-live it, *Luke* 19. 44. 2 *Cor.* 6. 2. Or, if the outward means of Salvation be continued, yet the Spirit many times withdraws from those means, and ceases any more to strive with men; and then the Blessing, Power and Efficacy is gone from them, and instead thereof a Curse seizeth the Soul, *Heb.* 6. 7, 8. and *Jer.* 6. 29.

Therefore it is a matter of high importance to our Souls, to apprehend these seasons. How pathetically doth Christ bewail *Jerusalem*, upon this account? Luke 19. 42. *O that thou hadst known, at least in this thy day, the things of thy peace! but now they are hid from thine eyes.* If a company of Sea-men be set ashore upon some remote, uninhabited Island, with this advice, to be aboard again exactly at such an hour, else they must be left behinde: How doth it concern them to be punctual in their

time? The lives of those men depend upon a quarter of an hour. Many a Soul hath perished eternally (the Gospel leaving them behinde in their sins) because they knew not the time of their visitation.

REFLECTION.

What golden seasons for Salvation hast thou enjoyed, O my Soul! What Halcyon-days of Gospel-light and Grace hast thou had? How have the precious Gales of Grace blown to no purpose upon thee! and the Spirit waited and striven with thee in vain? *The Kingdom of Heaven* (being opened in the Gospel-dispensations) *hath suffered violence.* Multitudes have been pressing into it in my days, and I my self have sometimes been *almost perswaded*, and not far from the Kingdom of God: I have gone as far as conviction of sin and misery; yea, I have been carried by the power of the Gospel, to resolve and purpose to turn to God, and become a new Creature; but sin hath been too subtil and deceitful for me: I see, my resolutions were but as an early Cloud, or morning-Dew; and now my heart is cold and dead again, setled upon its Lees. Ah! I have cause to fear and tremble, lest God hath left me under that curse, Revel. 20. 11. *He him that is filthy,*

filthy, be filthy ſtill. I fear I am become as that myrie place, *Ezek.* 47. 11. that ſhall not be healed by the Streams of the Goſpel, but *given to ſalt*, and curſed into perpetual barrenneſs. Ah Lord, wilt thou leave me ſo! and ſhall thy Spirit ſtrive no more with me? Then it had been good for me that I had never been born. Ah, if I have trifled out this Seaſon, and irrecoverably loſt it, then I may take up that lamentation, *Jer.* 8. 20. and ſay, *My Harveſt is paſt, my Summer is ended, and I am not ſaved.*

Every Creature knows its time, even the *Turtle*, *Crane*, and *Swallow*, know the time of their coming, *Jer.* 8. 7. How brutiſh am I, that have not known the time of my viſitation! O thou that art the Lord of Life and Time, command one gracious Seaſon more for me, and make it effectual to me, before I go hence, and be ſeen no more!

THE POEM.

A freſh and whiſking Gale preſents to day,
But now the Ship's not ready; Winds muſt ſtay,
And wait the Sea-mens leiſure. Well, to morrow
They will put out; but then, unto their ſorrow,
That wind is ſpent, and by that means they gain
Perchance a months repentance, if not twain.

At last another offers, now they're gone;
But ere they gain their Port, the market's done.
For every work and purpose under Heaven,
A proper time and season God hath given.
The Fowls of Heaven, Swallow, Turtle, Crane,
Do apprehend it, and put us to shame.
Man hath his season too: but that miss-spent,
There's time enough his folly to repent.
Eternity's before him, but therein
No more such golden hours as these have been.
When these are past away, then you shall finde
That Proverb true, Occasion's bald behinde.
Delays are dangerous; see that you discern
Your proper seasons. O that you would learn
This wisdome from those fools that comes too late
With fruitless cries, when Christ has shut the gate

CHAP. X.

By Navigation one place stores another;
And by Communion we must help each other.

OBSERVATION.

THe most wise God hath so dispenced his Bounty to the several Nations of the World, that one standing in need of another's Commodities, there might be a Sociable Com-

Commerce and Traffick maintained amongst them all, and all combining in a common League, may by the help of Navigation exhibit mutual succours to each other. The Staple-Commodities proper to each Countrey, I find thus expressed by the Poet. *Bart. Coll.*

Hence come our Sugars from Canary *Isles,*
From Candy *Currants, Muskadels, and Oyls;*
From the Moluccoes, *Spices; Balsamum*
From Egypt; *Odors from* Arabia *come;*
From India *Gums, rich Drugs and Ivory;*
From Syria *Mummy; Black, red Ebony*
From burning Chus; *from* Peru, *Pearl and Gold,*
From Russia *Furs, to keep the rich from cold.*
From Florence *Silks; from* Spain *Fruit, Saffron, Sacks;*
From Denmark *Amber, Cordage, Firr, and Flax;*
From Holland *Hops; Horse from the Banks of* Rhine;
From England *Wool: all lands, as God distributes,*
To the worlds treasure pay their sundry tributes.

APPLICATION.

Thus hath God distributed the more rich and precious Gifts and Graces of his Spirit among his people: Some excelling in one Grace, some in another, though every grace, in some degree

be in them all; even as in *Nature*, though there be all the Faculties in all, yet some Faculties are in some more lively and vigorous than in others; some have a more vigorous eye, others a more ready ear, others a more voluble tongue; so it's in *Spirituals*. *Abraham* excell'd in *Faith*, *Job* in *Patience*, *John* in *Love*. These were their peculiar excellencies. All the elect Vessels are not of one Quantity; yet even those that excel others in some particular grace, come short in other respects of those they so excelled in the former, & may be much improv'd by converse with such as in some respects are much below them. The solid, wise, and judicious Christian may want that liveliness of affections, and tenderness of heart, that appears in the weak; and one that excels in gifts and utterance, may learn humility from the very Babes in Christ.

And one principal Reason of this different distribution, is to maintain fellowship among them all, 1 Cor. 12. 21. *The Head cannot say to the Feet, I have no need of you.* As in a Family, where there is much business to be done, even the little Children bear a part, according to their strength, Jer. 7. 18. *The children gather wood, the fathers kindle the fire, the women knead the dough:* So in the Family of Christ, the weakest Christian is serviceable to the strong.

There

There be precious treasures in these earthen Vessels, for which we should trade by mutual communion. The preciousness of the Treasure, should draw out our desires and endeavours after it; and the consideration of the brittleness of those Vessels in which they are kept, should cause us to be the more expeditious in our trading with them, and make the quicker returns: For when those Vessels (I mean the Bodies of the Saints) are broken by death, there is no more to be gotten out of them. That treasure of Grace which made them such profitable, pleasant, and desirable companions on Earth, then ascends with them into Heaven, where every Grace receives its adolescence and perfection: And then, though they be ten thousand times more excellent and delightful than ever they were on Earth, yet we can have no more communion with them, till we come to glory our selves. Now therefore it behoves us to be inriching our selves by communication of what God hath dropt into us, and improvement of them, as one well notes. We should do by Saints, as we use to do by some choice Book lent us for a few days, we should fix in our memories, or transcribe all the choice Notions we meet with in it, that

Mr. Gurnal.

they

they may be our own when the Book is called for, and we can have it no longer by us.

REFLECTION.

Lord, how short do I come of my duty in communicating to, or receiving good by others! My Soul is either empty and barren, or if there be any Treasure in it, yet it is but as a Treasure locked up in some Chest, whose Key is lost, when it should be opened for the use of others. Ah Lord! I have sinned greatly, not only by vain words, but sinful silence. I have been of little use in the World.

How little also have I gotten by communion with others? Some, it may be, that are of my own *size* or *judgment*, or that I am otherwise obliged to, I can delight to converse with: But O, where is that largeness of heart, and general delight I should have to, and in all thy people? How many of my old dear acquaintance are now in Heaven, whose tongues were as *choice silver*, while they were here, *Prov.* 10. 20. and, blessed Souls, how communicative were they of what thou gavest them? O what an improvement had I made of my talent this way, had I been diligent! Lord pardon my neglect of those sweet and blessed advantages. O let all my delight be in thy Saints,

who

who are the excellent of the earth. Let me never go out of their company, without an heart more warmed, quickned, and enlarged, than when I came amongst them.

THE POEM.

To several Nations God doth so distribute
His bounty, that each one must pay a tribute
Unto each other. Europe *cannot vaunt,*
And say, Of Africa *I have no want.*
America *and* Asia *need not strive,*
Which of it self can best subsist and live.
Each Countries want in something doth maintain
Commerce betwixt them all. Such is the aim
And end of God, who doth dispence and give
More grace to some, their Brethren to relieve.
This makes the Sun *ten thousand times more bright,*
Because it is diffusive of its light.
Its Beams are gilded gloriously; but then,
This property doth gild them o're again.
Should Sun, Moon, Stars, impropriate all their light,
What dismal darkness would the World benight?
On this account men hate the Vermin brood,
Because they take in much, but do no good.
What harm, if I at yours my Candle light?
Except thereby I make your Room more bright.
He that by Pumping sucks and draws the spring,
New streams and sweeter to that Well doth bring.

Grace is a Treasure in an Earthen Pot;
When death hath dasht it, no more can be got
Out of that Vessel: Then while it is whole,
Get out the Treasure to enrich your Soul.

CHAP. XI.

The Rocks abide, though Seas against them rage;
So shall the Church, which is Gods Heritage.

OBSERVATION.

THe Rocks, though scituate in the boisterous and tempestuous Ocean, yet abide firm and immovable from Age to Age: The impetuous Waves dash against them with great violence, but cannot remove them out of their place. And although sometimes they wash over them, and make them to disappear, yet there they remain fixt and impregnable.

APPLICATION.

This is a lively Emblem of the condition of the Church, amids all dangers and oppositions wherewith it is encountred and assaulted in this World. These *Metaphorical* Waves roar and beat with violence against it, but with

as

as little success as the Sea against the Rocks, Matth. 16. 18. *Upon this Rock will I build my Church, and the [gates] of Hell shall not prevail against it.* The Gates of Hell, are the power and policy of Hell; for it is conceived to be an allusive Speech to the Gates of the *Jews*, wherein their Ammunition for War was lodged, which also were the Seats of Judicature, there sate the Judges: but yet, these Gates of Hell shall not prevail. Nay, this Rock is not onely invincible in the midst of their violence, but also breaks all that dash against it, Zech. 12. 3. *In that day I will make* Jerusalem *a burdensome stone for all people: all that burden themselves with it, shall be cut in pieces, though all the people of the Earth be gathered together against it.* An Allusion to one that assays to roul some great stone against the Hill, which at last returns upon him, and crushes him to pieces.

And the reason why it is thus firm and impregnable, is not from it self; for alas, so considered, it is weak, and obnoxious to ruine; but from the Almighty Power of God, which guards and preserves it day and night, Psal. 46. 5, 6. *God is in the midst of her, she shall not be moved: God shall help her, and that right early.* Vatab. *Dum aspicit mane.* When he

mor-

morning appears. Which notes (saith *Calvin*) Gods assiduous and constant help and succour, which is extended in all dangers, as constantly as the Sun arises. And this assiduous succour to his people, and their great security thereby, is set forth in the Scriptures by a pleasant variety of Metaphors and Emblems, *Zech.* 2. 5. *I (saith the Lord) will be a Wall of Fire round about it.* Some think this phrase alludes to the *Cherubims*, that kept the way of the Tree of Life with flaming swords: Others, to the fiery Chariots round about *Dothan*, where *Elisha* was: but most think it to be an allusion to an ancient custome of Travellers in the Desarts; who to prevent the assaults of wilde Beasts in the night, made a *Circular fire* round about them, which was as a Wall to them. Thus will God be to his people, *a wall of fire*, which none can scale. So *Exod.* 3. 3, 4, 5. We have an excellent Emblem of the Churches low and dangerous condition, and admirable preservation. You have there, both a *Marvel* and a *Mystery*: The Marvel was to see a bush all on fire, and yet not consumed. The Mystery is this: the Bush represented the sad condition of the Church in *Egypt*; the Fire flaming upon it, the grievous Afflictions, troubles, and bondage it was in there; the remaining

maining of the Bush unconsumed, the strange and admirable preservation of the Church in those troubles. It lived there as the three noble *Jews*, untouched in the midst of a burning fiery Furnace: And the *Angel of the Lord* in a flame of fire in the midst of the Bush, was nothing else but the *Lord Jesus Christ*, powerfully and graciously present with his people, amidst all their dangers and sufferings. The Lord is exceeding tender over them, and jealous for them, as that Expression imports, Zech. 2. 8. *He that touches you, toucheth the apple of mine eye.* He that strikes at them, strikes at the Face of God; and at the most excellent part of the Face, the Eye; and at the most tender and precious part of the Eye, the Apple of the Eye. And yet (as a Learned Modern observes) this people of whom he uses this tender and dear expression, were none of the best of *Israel* neither; but the residue that staid behinde in *Babylon*, when their Brethren were gone to rebuild the Temple; and yet over these, is he as tender, as a man is over his eye.

REFLECTION.

And is the security of the Church so great! and its preservation so admirable, amidst all

storms

Storms and Tempests! Then why art thou so prone and subject to despond, O my Soul, in the day of *Sions* trouble? Sensible thou wast, and oughtest to be; but no reason to hang down the head through discouragement, much less to forsake *Sion* in her distress, for fear of being ruined with her.

What *David* spake to *Abiathar*, 1 *Sam.* 22. 23. that may *Sion* speak to all her Sons and Daughters in all their distresses: *Though he that seeketh thy life, seeketh mine also; yet with me shalt thou be in safeguard.* God hath entail'd great Salvation and Deliverances upon *Sion*, and blessed are all her Friends and Favourers: the Rock of ages is its defence. Fear not therefore, O my Soul, though the Hills be removed out of their place, and cast into the midst of the Sea. O let my Faith triumph, and my Heart rejoyce upon this ground of comfort. I see the same Rocks now, and in the same place and condition they were many years ago. Though they have endured many storms, yet there they abide; and so shall *Sion*, when the proud waves have spent their fury and rage against it.

THE POEM.

Mesopotamia, seituate in the Seas,
May represent the Church, or if you please,

A Rock, yet which the Ivy ever do imbrace & twine,
May figure out whether, which you will.
Winds strive upon those Seas, and make a noise,
Waves roar, & sometimes rise up their voice,
And threatning Rocks, seem ready to beat
With violence to dust it, even there.
They break themselves, the Ivy dies their Rocks,
And when their rage is spent, there stands the rock.
Then they are calm, that do affirm and vote,
Peace, Pomp, & Splendour is the Churches Note.
And they deserve no less reproof, that are
In Sion's troubles ready to despair.
The Rock, amidst the frontier Sea doth lie,
Which are in fence, so deep, so thick, so high,
They cannot be battered, scaled, or undermin'd:
And these known to them only finde
Their breast secured, where the fear'd
Tempest and Fire, yet but the Vine harms not.

CHAP. IX.

What dangers run they for a little gains,
Who for their soul's trouble, take half the pains

OBSERVATION.

HOw succeeding solicitous and adventurous are Seamen for a small portion of the world? How prodigal of strength and life for

it? They will run to the ends of the Earth, engage in a thousand dangers, upon the hopes and probability of getting a small estate. *Per maria, per terras, per mille pericula currunt.* Hopes of gain makes them willing to adventure their liberty, yea, their life; and encourages them to endure heat, cold, and hunger, and a thousand straights and difficulties, to which they are frequently exposed.

APPLICATION.

How hot and eager are mens affections after the World? And how remiss and cold towards things eternal? They are careful, and troubled about many things, but seldom mind the great and necessary matters, *Luke* 10. 40. They can rise early, go to bed late, eat the bread of carefulness: But when did they so deny themselves for their poor Souls? Their heads are full of designs and projects to get or advance an estate: *We will go into such a City, continue there a year, and Buy and Sell, and get gain,* Jam. 4. 13. This is the *way*, the *Master-design*, which engrosseth all their time, studies and contrivances. The Will hath past a Decree for it, the Heart and Affections are fully set out to it, *They will be rich,* 1 Tim. 6. 9. This Decree of the Will, the Spirit of God

takes deep notice of; and indeed it is the clearest and fullest discovery of a mans portion and condition: For, look what is highest in the estimation, first and last in the thoughts, and upon which we spend our time & strength with delight; certainly, that is our treasure, *Mat. 6. 20, 21.* The Heads and Hearts of Saints are full of sollicitous cares and fears about their Spiritual Condition: The great designe they drive on, to which all other things are but [*minus*] things on the by, is to make sure their Calling and Election. This is the [*pondus*] the weight and byas of their Spirits if their hearts stray and wander after any other thing, this reduces them again.

REFLECTION.

Lord, this hath been my manner from my youth, may the carnal-minded man say; I have been labouring for the meat that perisheth; disquieting my self in vain, full of designs and projects for the World, and unsatisfied in my endeavours to compass an earthly treasure; yet therein I have either been checkt and disappointed by Providence, or if I have obtained, yet I am no sooner come to enjoy that Content and Comfort I promised my self in it, but I am ready to leave it

Nor is it strange a Scepter it should have,
That to its yoke the World doth so enslave.
Charm'd with its chinking noise, away they go
Like Eagles to the Carkass, and do know
Though it be Gold they worship, they must have
That into it's embraces they may come.
Poor Indians *in the Mines they bear condoles,*

[illegible]

[illegible]

[illegible]

CHAP. XIII.

Millions of Creatures in the Sea are fed: Why then are Saints in doubt of daily bread?

OBSERVATION.

THere are multitudes of Living Creatures in the Sea. The Psalmist saith, there are in it *things creeping innumerable, both small and great beasts*, Psal. 104. 25. And we read, Gen. 1. 20. that when God blessed the Waters, he said, Let the Waters bring forth abundantly, both Fish and Fowl, that move in it, and fly about it. Yet all those multitudes of Fish and Fowl, both in Sea and Land, are cared and provided for, Psal. 145. 15, 16. *Thou givest them their meat in due season, thou openest thy hand, and satisfiest the desire of every living thing.*

APPLICATION.

If God take care for the Fishes of the Sea, and the Fowls of the Air, much more will he care and provide for those that fear him. *When the poor and needy seeketh water, and there is none, and their tongue faileth for thirst; I the Lord will hear them, I the God of Israel will not for-*

forsake them, Isai. 42. 17. *Take no thought for your life* (saith the Lord) *what ye shall eat, or what ye shall drink; or for the body, what ye shall put on*: Which he backs with an Argument from God's Providence over the Creatures, and enforceth it with a [*much rather*] upon them, *Matth.* 6. 25, 31. God would have his people be without *carefulness*, (i. e.) anxious care, 1 Cor. 7. 32. *And to cast their care upon him, for he careth for them*, 1 Pet. 5. 7. There be two main Arguments suggested in the Gospel, to quiet and satisfie the hearts of Saints in this particular: The one is, that the Gift of Jesus Christ amounts to more than all these things come to; yea, in bestowing him, he has given that which virtually and eminently comprehends all these inferiour mercies in it, Rom. 8. 32. *He that spared not his own Son, but delivered him up for us all: how shall he not with him freely give us all things?* And 1 Cor. 3. 22. *All things are yours, and ye are Christs, and Christ is Gods.* Another Argument is, That God gives these Temporal things to those he never gave his Christ unto, and therefore there is no great matter in them; Yea, to those, which in a little while, are to be thrust into Hell, *Psal.* 17. 14. Now, if God clothes and feed his enemies, if (to allude to

that Luke 12. 28.) he cloaths his Grass, which
to day is in its pride and glory in the field,
and to morrow is cast into the Oven, into
Hell. How much more will he cloath and
provide for you that are Saints?

This God that feeds all the Creatures,
your Father and a Father that never dies, and
therefore you shall not be accounted Orphans
that are the Children of such a Father. For
he hath said, I will never leave you nor forsake
you. Heb. 13. I have read of a good woman
that in all wants and distresses would comfort
her self with that word, God is a God of the
valley as well as of the mountain. But time being
out of mind, and forgetting what comfort
comes of her little Children, came to her
and said, Mother, I am sick, I am sick, I
feel death coming upon me. Which words strook
the poor woman into a deep consternation of
spirit, and she began to fear and question
whether God were her God or no. So
would God it were, that we could not want what is
good for us. Angels in Heaven are not
more ready to do the will of God, than
we should be to submit our wills to his
will in all things. We should labour to
be content with what he commands, as
well as with what he allots and appoints.
It was a sweet Reply that a gracious
Woman

that

that I have so much, than repine that I have no more. I should rather have been troubled that I have done no more for God, than that I have received no more from God. I have not proclaimed it to the world by my Conversation, that I have found a sufficiency in him alone, as the Saints have done, Hab. 3. 17, 18. How have I debased the Faithfulness and All-sufficiency of God, and magnified these earthly trifles, by my anxiety about them? Had I had more Faith, a light Purse would not have made such an heavy heart. Lord, how often hast thou convinced me of this folly, and put me to the blush, when thou hast confuted my unbelief; so that I have resolved never to distrust thee more, and yet new exigencies renew this corruption? How contradictory also hath my desire and my prayers been? I pray for them conditionally, and with submission to thy Will; I dare not say to thee, I must have them; yet this hath been the language of my heart and life. O convince me of this folly!

THE POEM.

Fishing of curious Fish are taught
One of the Sea, and to our Tables brought:
We pick the choicest bits, and when we say,
We are sufficed once, now take away.

The

The Table's voided, you have done; but take
I would perswade to have it brought again.
The sweetest bit of all remains behinde [finde.
Which through your want of skill, you could not
A bit for Faith, have you not found it? Then
I have made but half a meal, come taste again.
Hast thou considered (O my Soul) that hand
Which feeds those multitudes in Sea and Land?
A double mercy in it thou shouldst see;
It fed them first, and then with them fed thee.
Find in the Waters we should think, were scanty
For such a multitude, yet none do want.
What numerous flocks of Birds above us fly?
When saw I one through want fall down & die?
They gather what his hand to them doth bring,
Though but a worm, and at that feast can sing.
How full a Table doth my Father keep?
Blush then, my naughty heart, repent and weep.
How faithless and distrustful hast thou been,
Although his care and love thou oft hast seen?
Thus in a single dish you have a feast,
Your first and second course, the last the best.

CHAP.

CHAP. XV.

OBSERVATION.

THE Waters of the Sea in themselves, are bracking and unpleasant, yet being exhaled by the Sun, and conducted into Clouds, they fall down into pleasant Showers, or drained through the Earth, lose their property thereby, and that which was so salt in the Sea, becomes exceeding sweet and pleasant in the Springs. Thus we find by constant experience, the sweetest crystal Spring came from the Sea, &c.

APPLICATION.

Afflictions in themselves are bracking and very bitter and unpleasant. See *Heb.* 12. 11. Yet not morally and intrinsecally evil, as Sin is; for if so, the holy God would never own it for his own act, as he doth, *Mic.* 7. 2. but always afflicteth for sin, *Jam.* 1. 3. Besides, if it were so evil, it could in no case, or respect, be

the

the object of our election and desire, as in some cases it ought to be, *Heb.* 11. 25. But it is evil, as it is the fruit of Sin, and grieves unto Christ, *Eph.* 4. 17. But though it be thus loathsome and unpleasant in it self, yet passing through Christ, and the Covenant, it loses that ungrateful property, and becomes pleasant in the fruits and effects thereof unto believers, *Heb.* 12. 11.

Yea, hence are the blessed Fruits thereof, that they rather account it all joy, when they fall into diverse afflictions, *James* 1. 2. *David* found it good that he was afflicted; and many a Saint hath done the like. A good woman once compared her afflictions to her children: For (said she) they put me to pain in bearing them; yet do I know not which of them, so neither would afflictions, should be withdrawn.

Sometimes the Lord sanctifies affliction to discover the corruption that is in the heart, *Deut.* 8. he comes to shew the disease. Ah! when a sharp affliction comes, then the pride, impatience, and unbelief of the heart appears. *Mala aqua prodit sentinam.* When the water is stirred, then the mud and filthy sediment that lay in the bottom rises. Little (saith the afflicted Soul) did I think there had been in me such pride, self-love, distrust of God, carnal fear,

sent and unbelief, as I now finde. O, where is my Patience, my Faith, my Glory in tribulation? I could not have imagined the sight of Death would have so appalled me, the loss of outward things so have pierced me. Now what a blessed thing is this, to have the heart thus discovered?

Again: Sanctified Afflictions discover the emptiness and vanity of the Creature. Now the Lord hath stained its pride, and vailed its tempting splendour, by this or that affliction, and the Soul sees what an empty, shallow, deceitful thing it is. The World (as one hath truely observed) is then only great in our eyes, when we are full of Sense and Self: But now Affliction makes us more spiritual, and then it is nothing. It drives them neares to God, makes them see the necessity of the Life of Faith, with multitudes of other benefits.

But yet these sweet fruits of Affliction do not naturally, and of their own accord, spring from it: No, we may as well look for *Grapes upon Thorns*, or *Figs* from *Thistles*, as for such fruits from Affliction, till Christ's sanctifying Hand and Art have past upon them.

The reason why they become thus sweet and pleasant (as I noted before) is, because they run now into another channel; Jesus Christ hath

removed

removed them from Mount *Ebal* to *Gerizim*; they are no more the effects of vindictive Wrath, but paternal Chastisement. And (as Mr. *Caryl* well notes) *A* Correction, Inst. 142. *reaching affliction is to the Saints, the result of all the Offices of Jesus Christ. As a King, he chastens; as a Prophet, he teacheth, viz. by chastening; and as a Priest, he hath purchased this grace of the Father, that the dry Rod might blossom, and bear fruit.* Behold then, a sanctified affliction is a Cup, wherein Jesus Christ hath wrung and prest the juyce and virtue of all his Mediatory Offices. Surely, that must be a Cup of generous, Royal Wine, like that in the Supper, a Cup of Blessing to the people of God.

REFLECTION.

Hence may the unsanctified Soul draw matter of fear and trouble, even from its unsanctified troubles. And thus it may reflect upon it self: O my Soul, what good hast thou gotten by all, or any of thy afflictions? God's Rod hath been dumb to thee, or thou deaf to it. I have not learned one holy Instruction from it: My troubles have left me the same, or worse than they found me; my Heart was proud, earthly, and vain before, and so it remains still:

They

They have not purged out, but onely given vent to the pride, murmur, and atheism of their heart. I have been in my afflictions, as that wicked Ahaz was in his, 2 Chron. 28. 22. who in the time of his distress, did trespass more yet against the Lord. When I have been in storms at Sea, or troubles at home, my Soul within me hath been as a raging Sea, tossing up mire and dirt. Surely this Rod is not the Rod of Gods Conduct. I have proved but drosse in the Furnace, and I fear the Lord will purge away as drosse, as he threatens to do the wicked, Psal. 119. 119.

Hence also should gracious souls draw much encouragement and comfort amidst all their troubles. O these are the fruits of Gods fatherly love to me! Why should I fear in the day of evil? or tremble any more at affliction? though they seem as a Serpent at a distance, yet are they a Rod in hand. O blessed be that kind & gracious hand, that makes the Rod, the dry Rod to blossome, and bear such precious fruit. Lord! what a mystery of love lies in this dispensation! That sin which hath brought affliction into the world, is now it self carried out of the world by affliction, Rom. 5. 21. Phil. 3. 9. O what an advantage my salvation takes from those very things that seem most to oppose it, are made

made subservient to it; and contrary to their own nature do promote and further it!

THE POEM.

'Tis strange to hear what different censures fall
Upon the same affliction; some do see
Their troubles sweet, some bitter; others meet
Them both mix'd, and call them bitter-sweet.
Now here's the question still, I fain would see,
Who sweet do taste, and bitter must not be.
Then drink it them. Dregs, and all: others find
Their troubles sweet, because to them refin'd,
And sanctified; which difference is but
In such wise Similies we shall expect
From Salt and Brackish Sea Fumes rise and fly
Which into Clouds condens'd, obscure the Sky.
Their property there alter'd, in few hours
Those bracksh fumes fall down in pleasant showrs.
Or as the dregs of Wine and Beer distill'd
By Limbeck, with ingredients, doth yield
A Cordial water, though the Lees were bitter,
From whence the Chymist did extract such liquor.
Then marvel not that one can taste that Rod,
Which makes another to his sorrow smart.
O all your troubles sweet'ned and refin'd,
Lest they'll leave bitter effects behind.
Saints troubles are a Cord, let down by Love,
To pull up their hearts to things above.

CHAP. XV.

The Sea within their bounds the Lord contains:
He also Men and Devils holds in Chains.

OBSERVATION.

IT is a wonderful work of God, to find and bound such a vast and furious Creature, as the Sea; which according to the judgment of many Learned Men, is higher than the Earth; and that it hath a propension to overflow it, is evident, both from its nature and motion, were it not, that the great God had laid his Law upon it. And that is a work wherein the Lord glories, and will be admired, Psal. 104. 9. *Thou hast set a bound that they may not pass over, that they turn not again to cover the Earth.* Which it would clear they would do, were they not thus limited. So Job 38. 8, 10, 11. *Who shut up the Sea with doors, when it brake forth, as it had issued out of the Womb? I brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further; and here shall thy proud Waves be stay'd.*

APPLICATION.

And no less is the glorious Power and Mercy of God discovered in bridling the rage and fury of Satan and his Instruments, that they break not in upon the inheritance of the Lord, and destroy it. *Surely the wrath of man shall praise thee, and the remainder of wrath thou shalt restrain*, Psal. 76. 10. By which it is more than hinted, that there is a world of Rage and Malice in the hearts of wicked men, which fain would, but cannot vent it self, because the Lord restrains, or, as the Hebrew, *girds it up*. Satan is the envious one, and his rage is great against the people of God, *Revel.* 12. 12. But God holds him, and all his Instruments in a Chain of Providence; and it is well for Gods People, that it is so.

They are limited as the Sea, and so the Lord in a providential way speaks to them, Hitherto shall you go, and no further. Sometimes he ties them up so short, that they cannot touch his people, though they have the greatest opportunities and advantages, Psal. 105. 12, 13, 14, 15. *When they were but a few men in number, yea, very few, and strangers in it; when they went from one Nation to another, from one Kingdom to another people; He suffered no*

man to do them wrong; yea, he reproved Kings for their sake, saying Touch not mine Anointed, and do my Prophets no harm. And sometimes he permits them to touch and trouble his people, but then sets bounds and limits to them, beyond which they must not pass. That is a pregnant Text to this purpose, Revel. 2. 10. *Behold, the Devil shall cast some of you into prison, that you may be tried, and ye shall have tribulation ten days.*

Here are four remarkable limitations upon Satan and his Agents, in reference to the people of God: A limitation as to the *Person*, not all, but some: A limitation of the *Punishment*, a Prison, not a Grave, not Hell: A limitation upon them as to the end; for trial, not ruine: And lastly, as to the *Duration*; not as long as they please, but ten days.

REFLECTION.

O my Soul, what Marrow and Fatness, Comfort and Consolation, mayst thou suck from the Breast of this Truth, in the darkest day of trouble! Thou seest how the flowing Sea drives to over-whelm the Earth. Who has arrested it in its course, and stopt its violence? Who has confined it to its place? Certainly none other but the Lord. When I see it threaten the shore

with

with its proud, furious, and insulting Waves, I wonder it doth not swallow up all: but I see it no sooner touch the Sands, which God hath made its bounds, but it retires, and as it were with a kind of submission, respects those limits which God hath set it.

Thus the fiercest Element is repress't by the feeblest things: Thou seest also, how full of wrath & fury wicked men are, how they rage like the troubled Sea, and threaten to overwhelm *thee, and all the Lords Inheritance: and then the floods of ungodly men make thee afraid, yet are they restrained by an invisible gracious hand, that they cannot execute their purpose, nor perform their enterprize. How full of Devils, and Devillized men, is this lower World? Yet in the midst of them all hast thou hitherto been preserved. O my Soul, admire and adore that glorious power of God, by which thou art kept unto Salvation. Is not the preservation of a Saint in the midst of such hosts of enemies, as great a Miracle, though not so sensible, as the preservation of those three Noble Jews in the midst of the fiery Furnace, or Daniel in the Den of Lions? For there is as much a propension in Satan, and wicked men,

* See the Turks Letter to the Emperour of Germany, lately published by Authority.

to destroy the Saints; as the fire to burn, or a Lion to devour. O then let me cheerfully addresse my self to the faithful discharge of my duty, and stand no longer in a slavish fear of creatures, who can have no power against me, but what is given them from above, *John* 19. 11. And no more shall be given than shall turn to the glory of God, *Psal.* 76. 10. and the advantage of my Soul, *Rom.* 8. 28.

THE POEM.

This World's a Forrest, where from day to day,
Bears, Wolves, & Lions range and seek their prey,
Amidst them all poor harmless Lambs are fed,
And by their dear Dear in safety led.
They rear upon us, but are held in chains;
Our Shepherd is their Keeper, he maintains
Our Lot. Why then should we so trembling stand?
We must them trust, but fix their Keeper's hand.
He them so ranging Sure such Bounds hath put,
The bounds of evermore Truth can also shew.
Sleep in his Wounds, poor Lambs, your selves repose
Upon his care, whose eyes did never close.
If unbelief any on don't loose their chain,
Fear not their struggling, they're but all in vain.
If God can check the Waves by swallest Sands,
A twined Thread may hold those in his hands.
Then fix & keep close to Christ for other ends,
Tis no need us fear, though compass round with Devils

CHAP. XVI.

To Sea without a Compass none dare go;
Our Course without the Word is even so.

OBSERVATION.

OF how great use and necessity is the Compass to Sea-men? Though they can Coast a little way by the Shoar, yet they dare not venture far into the Ocean without it. It's their guide, and directs and shapes their Course for them: And if by the violence of Winde and Weather they be driven beside their due Course, yet by the help of this, they are reduced and brought to Right again. It is wonderful to consider, how by the help of this guide they can run in a direct Line many hundred Leagues, and at last fall right with the smallest Iland, which is in the Ocean, comparatively, but as the head of a small Pin upon a Table.

APPLICATION.

What the Compass, and all other Mathematical Instruments are to the Navigator, that and much more is the Word of God to us in

our course to Heaven. This is our Compass to steer our course by, and it is truly touched; he that orders his conversation by it, shall safely arrive in Heaven at last, Gal. 6. 16. *As many as walk according to this rule, Peace be on them, and mercy.*

This Word is as necessary to us in our way to Glory, as a Lamp or Lanthorn is in a dark night, Psal. 119. 105. *This is a light shining in a dark place, till the day dawn, and the Day-star arise in our hearts,* 2 Pet. 1. 19. If any that profess to know it, and owe it as a Rule, miss Heaven at last, let them not blame the Word for misguiding them, but their own negligent and deceitful hearts, that shuffle in another rule, and shape not their course and conversation according to its prescription. What blame can you lay upon the Compass, if you steer not exactly by it? How many are there, that neglecting this Rule, will chuse it to steer by their own heads? No wonder such run short and perish in the way. This is a Faithful Guide, and brings all that follow it to a blessed end. *Thou shalt guide me with thy counsel, and afterwards receive me to glory,* Psal. 73. 24. The whole Hundredth and Nineteenth Psalm is spent in commendations of this excellent Book, and usefulness to all sorts of

profest, that he prized it so highly, that he would not take the whole World in exchange for one Leaf of it. Lay but this Rule before you, and walk accurately by it, and you cannot be out of your way to Heaven. Psal. 119. 30. *I have chosen the way of truth; (or the true ways) thy Judgments have I laid before me.* Some indeed have opened their detracting blasphemous mouths against it; as *Julian*, that cursed Apostate, who feared not to say, There was as good matter in *Phocillides* as in *Solomon*, in *Pindarus* his *Odes* as in *David's* Psalms. And the Papists generally slight it, making it a lame imperfect Rule; yea, making their own Traditions the Touchstone of Doctrines, and foundation of Faith. *Mariana* tells us, that although the Apostle would have Sermons and Service celebrated in a known Tongue in the Church, for very good cause, hath otherwise order'd it. *Gifford* called it, The Mother of Heresies. *Bonner's* Chaplain judged it worthy to be burnt as a strange Doctrine. They set up their inventions above it, and frequently come in with a *Non obstante* against Christs Institutions. And thus do they make it void, or, as the word [illegible] signifies, *Matth.* 15. 6. unlord it, & take away its authority as a Rule.

But

But those that have thus slighted it, and followed the by-paths unto which their corrupt Hearts have led them, they take not hold of the paths of Life, and are now in the depths of Hell. All other Lights, to which men pretend, in the neglect of this, are but false fires, that will lead men into the Pits and Bogs of destruction at last.

REFLECTION.

And is thy Word a Compass, to direct my course to Glory? O where am I then like to arrive at last, that in all my course have neglected it, and steered according to the counsel of my own heart! Lord, I have not made thy Word the Man of my counsel, but consulted with flesh and blood; I have not enquired at this Oracle, nor studied it, and made it the guide of my way; but walked after the sight of my eyes, and the lust of my heart. Whither, Lord, can I come at last, but to Hell, after this rate and reckoning? Some have slighted thy Word professedly, and I have slighted it practically. I have a poor Soul embarqued for Eternity, it is now floating upon a dangerous Ocean, Rocks and Sands on every side, & I go adrift before every Wind of Temptation, and know not where I am. Ah Lord, convince

vince me of the danger of this condition. O convince me of my Ignorance in thy Word, & the fatal consequence and issue thereof. Lord, let me now resolve to study, prize, and obey it; hide it in my heart, that I may not sin against it. Open my understanding, that I may understand the Scriptures; Open my heart to entertain it in love. O thou that hast been so gracious to give a perfect Rule, give me also a perfect Heart to walk by that Rule to glory.

THE POEM.

This World's a Sea, wherein a numerous Fleet
Of Ships are under sail. Here you shall meet
Of every rate and size, Frigots, Gallions,
The nimble Ketches, and small Pinkeroons:
Some bound to this Port, some where winds and
Weather
Will drive them, they are bound they know not
whither.
Some steer away for Heaven, some for Hell;
To which some steer, themselves can hardly tell.
The winds do shape their course which though it
From any Point, before it they must go [blow
They are directed by the Winde and Tide,
That have no Compass to direct and guide:
For want of this, must run themselves aground,
Some ships are cast away, poor souls are drowned.

Thy

Thy Word our Compass is, to guide our way
To Glory; it reduces such as stray.
Lord, let thy Word dwell richly in my heart,
And make me skilful in this Heavenly Art.
O let me understand and be so wise,
To know upon what point my Country lies:
And having set my Course directly thither,
Great God preserve me in the foulest Weather.
By Reason some will coast it; but I fear
Such Coasters never will drop Anchor there.
Thy Word is truly touche, and still directs
A proper Course, which my base heart neglects.
Lord, touch mine iron heart, and make it stand
Pointing to thee, its Loadstone. To that Land
Of Rest above, let every Tempest drive
My Soul, where it would rather be than live.

CHAP. XVII.

Look at the Sea by turns doth Ebbe and Flow,
So their Estates, that use it, come and go.

OBSERVATION.

THe Sea hath its alternate Course and Motion, its Ebbings and Flowings: No sooner is it High-water, but it begins to Ebbe again, and leave the Shoars naked and dry,

dry, which but a little before it covered and over-flowed. And as its Tides, so also its Waves are the Emblem of Inconstancy, still rouling and tumbling, this way and that, never fixt and quiet. *Instabilis unda*, *As fickle as a Wave*, is common to a Proverb. See Jam. 1. 6. *He that wavereth is like a Wave of the Sea driven with Winds, and tossed.* So Isa. 57. 20. *It cannot rest.*

APPLICATION.

Thus mutable and inconstant are all outward things, there is no depending on them: Nothing of any substance, or any solid consistence in them. 1 Cor. 7. 31. *The fashion of this world passeth away.* It is an high point of folly to depend upon such vanities. Prov. 23. 5. *Wilt thou set* (or, as it is in the *Hebrew*) *cause thine eyes to fly upon that which is not? For riches certainly make themselves wings, and fly away, as an Eagle towards Heaven.* In flying to us (saith *Augustine*) they have *alas non quidem passerinas*, scarce a Sparrow's wings; but in flying from us, wings as an Eagle. And those Wings they are said to make to themselves, (*i. e.*) The cause of its transitoriness is in it self; the Creature is subjected to Vanity by sin: they are sweet flowers, but withered

pre-

patiently. Jam. 1. 10. *As the flower of the grass he shall die away.* The rich man is like the stalk or grass, his riches are the flower of the grass; his glory and outward beauty, the stalk is soon withered, but the flower much sooner. This is either withered upon, or blown off from it, while the stalk abides. Many a man out-lives his estate and honour, and stands in the world as a bare dry stalk in the field, whose flower, beauty, and bravery is gone: One puff of wind blows it away, one blustish easterly blast shrivels it up. 1 *Pet.* 4. 24.

How mad a thing is it then, for any man to be lifted up in pride, upon such a vanity as this is; to build so lofty and over-jetting Roof upon such a feeble, tottering Foundation? We have seen Meadows full of such curious flowers, mown down and withered, men of great Estates impoverished suddenly: And when, like a Meadow that is mown, they have begun to recover themselves again (as the phrase is) the Lord hath sent *Grashoppers in the beginning of the shooting up of the latter growth.* Amos 7. 1. Just as the Grashoppers and other Creatures devour the second tender Herbage, when as the Field begins to recover its verdure: So men, after they have been denuded and blasted by Providence, they begin after a

while

while to flourish again, but then comes some new affliction, and blasts all. None have more frequent experience of this, than you that are Merchants and Sea-men, whose estates are floating; and yet such as have had the highest security in the eye of Reason, have notwithstanding experience of the vanity of their things. *Henry* the Fourth, a potent Prince, was reduced to such a low ebb, that he petitioned for a Prebends place in the Church of *Spire*. *Geliwer*, King of the *Vandals*, was brought so low, that he sent to his Friend for a Spunge, a Loaf of Bread and an Harp; a Spunge to dry up his tears, a Loaf of bread to maintain his life, and an Harp to solace himself in his misery. The story of *Belisarius* is very affecting: He was a man famous in his time, General of an Army, yet having his eyes put out, and stripped of all earthly comforts, was led about, crying, *Date obolum Belisario*, Give one penny to poor *Belisarius*. Instances in History of this kinde are infinite. Men of the greatest estates and honours, have nevertheless become the very *Ludibria Fortunæ*, as one speaks, The very scorn of Fortune.

Yea, and not only wicked men, that have gotten their Estates by rapine and oppression, have lived to see them thus scattered by Provi-

dence;

dence: But sometimes godly Men have had their Estates, how justly soever acquired, thus scattered by Providence also. Who ever had an Estate better gotten, better bottomed, or better managed, than *Job*? yet all was overthrown and swept away in a moment: though in mercy to him, as the issue demonstrated.

Oh then! what a vanity is it, to set the heart and let out the affections on them! You can never depend too much upon God, nor too little upon the creature, 1 Tim. 6. 17. *Charge them that are rich in this world, that they be not high-minded, and trust in uncertain riches.*

REFLECTION.

Are all earthly things thus transitory and vain? Then what a reproach and shame is it to me, that the men of this world should be more industrious & eager in the prosecution of such vanities, than I am to enrich my Soul with solid and everlasting Treasure? O that ever a sensual lust should be more operative in them, than the love of God in me! O my Soul, thou dost not lay out thy strength and earnestness for Heaven, with any proportion to what they do for the World. I have indeed higher Motives, and a surer Reward than they: But as I have an advantage above them herein, so have they

they an advantage above me, in the ſtrength and intireneſs of the principle by which they are acted. What they do for the World, they do it with all their might; they have no contrary principle to oppoſe them; their thoughts, ſtrength, and affection, is intirely carried in one Channel; But I finde *a Law in my Members warring againſt the Law of my Minde*; I muſt ſtrive through a thouſand Difficulties and Contradictions, to the diſcharge of a Duty. O my God! Shall not my heart be more enlarged in Zeal, Love, and Delight in thee, than theirs are after their Luſts? O let me once finde it ſo.

Again, Is the Creature ſo vain and unſuitable, then why are my Affections ſo hot and eager after it? And why am I ſo apt to dote upon its beauty, eſpecially when God is ſtaining all its pride and glory! *Jer.* 45. 5, 6. Surely it is unbecoming the ſpirit of a Chriſtian at any time; but at ſuch a time we may ſay of it, as *Huſhai* of *Ahitophels* counſel, *It is not good at this time.*

O that my Spirit were raiſed above them, and my converſation more in Heaven! O that like that Angel, *Revel.* 10. 1, 2. which came down from Heaven, and ſet one foot upon the Sea, and another upon the Earth, having a

Crown upon his head, so I might set one foot upon all the cares, fears, and terrours of the World, and another upon all the tempting splendour and glory of the World; treading both under foot in the dust, and crowning my self with nothing but spiritual excellencies and glory!

THE POEM.

Judge in thy self (O Christian) is it meet
To set the heart on what Beasts set their feet?
'Tis no Hyperbole, *if you be told,*
You dig for dross with Mattocks made of Gold.
Affections are too costly, to bestow
Upon the fair-fac'd nothings here below.
The Eagle scorns to fall down from on high
(The Proverb saith) to catch the silly Flie.
And can a Christian leave the face of God,
T'embrace the Earth, or dote upon a Clod?
Can earthly things thy heart so strangely move,
To tempt it down from the delights above;
And now to court the World at such a time
When God is laying judgment to the Line?
It's just like him that doth his Cabbin sweep
And trim, when all is sinking in the deep:
Or like the silly Bird, that to her Nest
Doth carry straws, and never is at rest,
'Till it be feather'd well, but doth not see
The Axe beneath, that's hewing down the Tree.

If on a Thorn thy heart it self repose
With such delight, what if it were a Rose?
Admire, O Saint, the Wisdom of thy God,
Who of the self-same Tree doth make a Rod,
Lest thou shouldst surfeit on forbidden Fruit,
And live not like a Saint, but like a Brute.

CHAP. XVIII.

Like hungry Lions, Waves for sinners gape:
Leave then your sins behinde, if you'll escape.

OBSERVATION.

THe Waves of the Sea are sometimes raised by Gods Commission, to be Executioners of his Threatnings upon sinners. When *Jonah* fled from the presence of the Lord to *Tarshish*, the Text saith, *The Lord sent out a great Winde into the Sea, and there was a mighty Tempest, so that the Ship was like to be broken*, Jon. 1. 4. These were God's Bailiffs, to arrest the Run-away Prophet. And *Psal.* 148. 8. The stormy winds are said to *fulfil his word*; not only his word of Command, in rising when God bids them, but his word of *threatning* also. And hence it is called a *destroying winde*, Jer. 51. 1. And a *stormy winde in Gods fury*, Ezek. 13. 13.

APPLICATION.

If these be the Executioners of the Lords threatnings, how sad then is their condition that put forth to Sea under the guilt of all their sins? O, if God should commissionate the Winds to go after and arrest thee for all thou owest him, where art thou then? How dare you put forth under the power of a Divine threat, before all be cleared betwixt God and thee? Sins in Scripture are called debts, *Mat.* 6. 12. They are debts to God; not that we owe them to him, or ought to sin, but *Metonymically*, because they render the Sinner obnoxious to Gods judgments, even as pecuniary debts oblige him that hath not wherewith to pay, to suffer punishment. All Sinners must undergo the Curse, either in their own person, according to the expresse letter of the Law, *Gen.* 2. 17. *Gal.* 3. 10. or their surety, according to the facite intent of the Law, manifested to be the minde of the Law-giver, *Gen.* 3. 15. *Gal.* 3. 13, 14.

Now he that by Faith hath Interest in his Surety, hath his discharge, his *quietus est*, sealed in the Blood of Christ; all Process at Law, or from the Law, is stopt, *Rom.* 8. 1. But if thou be an impenitent, persisting sinner, thy debt re-

remains upon thine own score. *And be sure thy sin will finde thee out, wherever thou goest*, Num. 32.23. (*i.e.*) Gods revenging hand for sin will be upon thee: Thou maist loose the sight and memory of thy sin, but they lose not the sight of thee; they follow after, as the Hound doth the fleeting game upon the Scent, till they have fetcht thee up: And then consider, *How fearful a thing it is to fall into the hands of the living God*, Heb. 10.31. How soon may a storm arrest, and bring thee before the Bar of God?

REFLECTION.

O my soul, what a case art thou in, if this be so? Are not all thy sins yet upon thine own score? Hast not thou made light of Christ, and that precious Blood of his, and hitherto persisted in thy rebellion against him? And what can the issue of this be at last but ruine? There is abundant mercy indeed for returning sinners; but the Gospel speaks of none for persisting and impenitent sinners. And though many who are going on in their sins are overtaken by Grace, yet there is no Grace promised to such as go on in sin. O, if God should arrest me by the next Storm, and call me to an account for all that I owe him, I must then lie in the prison of Hell to all eter-

nity; for I can never pay the debt; nay, all the Angels in Heaven cannot satisfie for it. Being Christless, I am under all the curses in the Book of God; a childe of *Hagar*. Lord, pity and spare me a little longer! O discover thy Christ unto me, and give me Faith in his Blood, and then thou art fully satisfied at once, and I discharged for ever. O require not the debt at my hand, for then thou wilt never be satisfied, nor I acquitted. What profit, Lord, is there in my Blood! O my soul, make haste to this Christ, thy Refuge-City; thou knowest not how soon the avenger of Blood may overtake thee.

THE POEM.

Thy sins are debts, God puts them to account:
Can't tell, poor wretch, to what thy debts amount?
Thou fill'st the treasure of thy sins each hour.
Into his Vials God doth also pour
Proportionable wrath: Thou seest it not,
But yet assure thy self, there's drop for drop.
For every Sand of patience running out,
A drop of Wrath runs in. Soul, look about.
God's treasure's almost full, as well as thine:
When both are full, O then the dreadful time
Of reckoning comes; thou shalt not gain a day
Of patience more, but then there hastes away

Hea-

Heavens Pursivant, who comes upon the wing
With his Commission seal'd, to take and bring.
Dost still reject Christ's tenders? Well, next storm
May be the Bailiff ordered to perform
This dreadful office. O then restless be,
Till God in Christ be reconcil'd to thee.
The sum is great, but if a Christ thou get,
Fear not, a Prince can pay a beggers debt.
Now if the Storm should rise, thou need not fear;
Thou art, but the Delinquent is not there.
A pardoned Soul to Sea may boldly go:
He fears not Bailiffs, that doth nothing owe.

CHAP. XIX.

To save the Ship, rich Lading's cast away.
Thy Soul is shipwreckt if thy Lusts do stay.

OBSERVATION.

IN Storms and Distresses at Sea, the richest Commodities are cast over-board; they stand not upon it, when life and all is in jeopardy and hazard. *Jonah* 1. 5. the Mariners cast forth the Wares that were in the ship into the Sea, to lighten it. And *Act.* 27. 18, 19. they cast out the very tacklings of the Ship. How highly soever men prize such commodities, yet reason tells them, It were better these

should perish, than Life. Satan himself could say, Job 2. *Skin for skin, and all that a man hath, will he give for his life.*

APPLICATION.

And surely, it is every way as highly reasonable, that men should mortifie, cast out, and cut off their dearest Lusts, rather than their immortal souls should sink and perish in the storm of Gods wrath. Life, indeed, is a precious Treasure, and highly valued by men; You know what *Solomon* saith, Eccles. 9. 4. That *a living Dog is better than a Dead Lion.* And we finde men willing to part with their Estates, Limbs, or any outward comfort, for the preservation of it. The woman in the Gospel spent all she had on the Physicians for her health, a degree below Life. Some men indeed do much over-value their lives, and part with Christ, and peace of Conscience for it; but he that thus saves it, shall lose it. Now if Life be so much worth, what then is the soul worth? Alas! Life is but a *vapour, which appeareth for a little while, and then vanisheth away*, Jam. 4. 14.

Life indeed is more worth than all the world, but my Soul is more worth than ten thousand Lives. Nature teacheth you to va-

lue

lue the ſoul ſo high, and Grace ſhould teach you to value the ſecond much higher, Matt. 19. 26. Now here is the caſe; Either you muſt part with your ſins, or with your ſouls; if theſe be not caſt out, both muſt ſink together. *If ye live after the fleſh, ye muſt die.* Rom. 8. 13. God ſaith to you in this caſe, as to *Ahab*, when he ſpared *Benhadad*, 1 King. 20. 40. *Becauſe thou haſt let go a ſin, which God hath appointed to deſtruction, therefore thy life ſhall go for his life.* Guilt will raiſe a ſtorm of Wrath, as *Jonah* did, if not caſt out.

REFLECTION.

And muſt ſin or the ſoul periſh? Muſt my Life, yea, my eternal Life, go for it, if I ſpare it? O then let me not be cruel to mine own ſoul, in ſparing my ſin; O my Soul, this fooliſh pity, and cruel indulgence, will be thy ruine: if I ſpare it, God hath ſaid, *He will not ſpare me*, Deut. 26. 20. It is true, the pains of Mortification are ſharp, but yet it's eaſier than the pains of Hell. To cut off a right hand, or pluck out a right eye, is hard; but to have my ſoul cut off eternally from God, is harder. Is it as eaſie (O my ſoul!) to burn for them in Hell, as to mortifie them on Earth? Surely, it is *profitable for me, that one member*

periſh

perish rather than that all be cast into Hell, Mat. 5. 24. I see the Merchant willing to part with rich Wares, if embarqued with them in a storm; And those that have gangren'd Legs or Arms, willingly stretch them out to be cut off, to preserve Life: and shall I be willing to endure no difficulties for my soul? Christ reckoned Souls worth his Blood; and is it not worth my self-denial? Lord, let me not warm a Snake in my bosome, that will at last sting me to the heart.

THE POEM.

Thy Soul's the Ship, its Lading is its Lusts,
Gods Judgments stormy winds & dang'rous gusts,
Conscience the Master; but the stubborn Will
Goes Supra Cargo, and doth keep the Bill.
Affections are the Men, the winds do rise,
The Storm increases: Conscience gives advice
To throw those Lusts o're-board, and so to ease
The Vessel, which else cannot keep the Seas.
The Will opposes, and th' Affections say,
The Masters counsel they will not obey.
The case is dangerous, that no man can doubt,
Who sees the storm within, and that without.
Lusts and affections cannot part, no, rather
They are resolv'd to swim or sink together.

Con-

Conſcience ſtill ſtrives, but they cannot abide
That it or Reaſon ſhould the caſe decide.
Luſt knows what Reaſon in like caſes ſtill
Determines well: Then chuſe ye whom ye will.
Shall's make the Devil judg? This caſe has been
Before him, and he judg'd, That skin for skin,
And all men have, they'l part with for their life.
Then how unreaſonable is this ſtrife?
They that their ſins do with their perſons ſhip,
Do for their Souls prepare a dreadful whip.

CHAP. XX.

Chriſt with a word can ſurging Waves appeaſe,
His Voice a troubled Soul can quickly eaſe.

OBSERVATION.

WHen the Sea workes, and is tempeſtuous, it is not in the power of any Creature to appeaſe it. When the *Egyptians* would by their Hieroglyphicks expreſs an Impoſſibility, they did it by the Picture of a Man treading upon the Waves. It is ſtoried of *Canute*, an ancient *Daniſh* King, That when a mighty ſtorm of Flattery arole upon him, he appeaſed it by ſhewing that he could not appeaſe the Sea; But one of

of his Courtiers told him, as he rode near the Sea-side, *That he was Lord of the Sea, as well as Land. Well*, said the King, *we shall see that by and by*: and so went to the Water-side, and with a loud voice cried, *O ye Seas and Waves, come no further, touch not my feet.* But the Sea came up, notwithstanding that charge, and confuted the flattery. But now Jesus Christ hath the command of them indeed: It is said of him, Matth. 8. 26. *That he rebuked them.* And *Mark* 4. 38. He quiets them with a word, *Peace, be still*, as one would hush a Childe, and it obeyed him.

APPLICATION.

Conscience, when awakened by the terrors of the Lord, is like a raging tempestuous Sea; so it works, so it roars; and it is not in the power of all the Creatures to hush or quiet it. Spiritual Terrours, as well as spiritual Consolations, are not known till felt. O when the Arrows of the Almighty are shot into the Spirit, and the Terrours of God set themselves in array against the Soul; when the Venome of those Arrows drink up the Spirits, and those Armies of Terrours charge violently and successively upon it, as *Job* 6. 4. what Creature then is able to stand before them! Even Gods own

own dear Children have felt such Terrours, as have *distracted them*, Psal. 81. 15. Conscience is the seat of Guilt. It is like a burning-glass, so it contracts the Beams of the Threatnings, twists them together, and reflects them on the soul, until it smoke, scorch, and flame. If the wrath of a King be like the roaring of a Lion, then what is the Almighties wrath? which is *burning wrath*, Job 19. 11. *Tearing wrath*, Psal. 50. 22. *Surprizing wrath*, Job 20. 23. And *abiding wrath*, Job 3. 36.

In this case no Creature can relieve, all are Physicians of no value; some under these terrors, have thought Hell more tolerable, and by a violent hand have thrust themselves out of the World into it, to avoid these gnawings: Yet Jesus Christ can quickly calm these Mystical Waves also, and hush them with a word; yea, he is the Physician, and no other. It is the sprinkling of his Blood, which, like a cooling Fomentation, allays those heats within: That Blood of sprinkling speaks Peace, when all others have practised upon the soul to no purpose; and the reason is, because he is a person in whom God and Man, Justice and Mercy meet, and kiss each other, *Eph.* 2. 14. And hence Faith fetches in peace to the soul, *Rom.* 5. 1.

RE-

REFLECTION.

Can none appease a troubled Conscience but Christ? Then learn, O my soul, to understand, and daily more and more to savour that glorious Name, even Jesus, that delivers not only from the wrath to come, but that which is felt here also. Oh if the foretaste of Hell be so intolerable, if a few drops let fall on the conscience in this life, be so scalding and insufferable; what is it to have all the Vials poured out to eternity, when there shall be nothing to divert, mitigate, or allay it?

Here men have somewhat to abate those Terrours, some hopes of Mercy, at least a possibility; but there is none. O my soul! how art thou loaded with guilt! And what a *Magormissabib* wouldst thou be, should God rouze that sleepy Lion in thy bosom! My condition is not at all the better, because my Conscience is quiet. Ah, the day is coming, when it must awake, and will lighten and thunder terribly within me, if I get not into Christ the sooner. O Lord, who knowes the power of thy wrath? O let me not carry this guilt out of the World with me, to maintain those everlasting flames; let me give no sleep to mine eyes, nor slumber to my eye-lids, till I feel the comfort

comfort of that Blood of Sprinkling, which alone speaketh Peace.

THE POEM.

Amongst the dreadful works of God, I finde
No Metaphor *to paint a troubled minde.*
I think on this, now that, and yet will neither
Come fully up, though all be put together.
'Tis like the raging Sea, that casts up mire,
Or like to Ætna, breathing smoak and fire;
Or like a rouzed Lion fierce and fell,
Or like those Furies that do howl in Hell.
O Conscience! Who can stand before thy power,
Endure thy gripes and twinges but an hour?
Stone, Gout, Strapado, Racks, whatever is
Dreadful to Sense, is but a toy to this.
No Pleasures, Riches, Honors, Friends can tell
How to give ease: in this 'tis like to Hell.
Call for the pleasant Tymbrel, Lute, and Harp;
Alas! the Musick howls, the pain's too sharp
For these to charm, divert, or lull asleep:
These cannot reach it, no, the wound's too deep.
Let all the Promises before him stand,
And set a Barnabas *at his right hand;*
These in themselves no comfort can afford,
'Tis Christ, and none but Christ, can speak the word.
And he no sooner speaks, but all is still,
The storm is over, and the mind tranquil.

There

There goes a power with his Majestick voice,
To hush the dreadful'st storm, and still its noise.
Who would but fear and love this glorious Lord,
That can rebuke such Tempests with a word?

CHAP. XXI.

Our Food out of the Sea God doth command;
Let few therein take notice of his hand.

OBSERVATION.

THe Providence of God in furnishing us with such Plenty and Variety of Fish, is not slightly to be past over. We have not only several sorts of Fish in our own Seas, which are caught in their Seasons; but from several parts, especially the Western parts of *England*, many Sail of Ships are sent yearly to the *American* parts of the World; as *New-found-Land*, *New-England*, &c. Whence every year is brought home, not only enough to supply our own Nation, but many thousand Pounds worth also yearly returned from *Spain* and other Countries; by which Trade many thousand Families do subsist.

A P.

APPLICATION.

But, now, what returns do we make to Heaven for these Mercies? O what notice is taken of the good Hand of Providence, which thus supplies and feeds us with the Blessings of the Sea? I fear there are but few that own, act in submission to it, and are careful to return according to received benefits. Men do not consider, *That their works are in the hand of God*, Eccles. 9. 1. And even those that have the most immediate dependence upon Providence, as Merchants and Sea men, yet are very prone to undertake designes in the confidence of their own wisdom and industry, not looking higher for the blessing, *Jam.* 4. 13. They often *sacrifice to their own net, and burn incense to their drag, because by them their portion is fat, and their meat plenteous*, Hab. 1. 16. *viz.* They attribute what is due to God, unto the creature. Now this is a sin highly provoking to the Lord: for look in what degree the heart cleaves to the second cause, in the same degree it departs from the living God, *Jer.* 17. 5.

And how do you think the blessed God will take it, to see himself thus debased, & the creature thus exalted into his place; to see you carry your selves to the creature as to a God, and

to the Blessed God, as to a Creature. Surely, it is a great and common evil, and such as will blast all, if not timely discover'd and lamented. If we make flesh our arm, it's just with God to wither and dry up the arm. Do we not, my Brethren, look upon second causes, as if they had the main stroke in our business? And with a neglective eye pass by God, as if he came in but collaterally, and on the by, into it? But certainly, all endeavours will be unsanctified, if not successless, in which God is not eyed and engaged.

It is in vain for you to rise up early, and so up late, and eat the bread of sorrows; for so he giveth his beloved sleep, Psal. 127. 2. (i. e.) It is to no purpose for men to beat their brains, tire their spirits, and rack their Consciences for an estate. The true way of acquiring and enjoying the Creature, is by submitting quietly to the Will of God, in a prudent and diligent, yet moderate use of lawful means: Nothing can thrive with us till then.

REFLECTION.

Why then should I disquiet my self in vain; and rob my self of my peace, by these unbelieving cares and distractions? O this hath been my sin! I have acted, as if my condition

dition had been at my own disposal. I have eyed creatures and means too much, and God too little. How have my hands hanged down with discouragement, when second Causes have disappeared, or wrought cross to my designs in the World, ready to transfer the fault on this thing, or that! And again, how apt am I to be vainly lifted up in carnal confidence, when I see my self competently furnished with Creature-munition and provision? Oh, what a God-provoking wickedness is this? How oft hath Providence checked my carnal presumption, and dasht many hopeful projects? yet have I not owned it, as I ought, and submitted to it. Oh, it is a wonder this hath not closed the Hand of Providence against me, and pulled down a curse upon all! Ah Lord, let me now learn to *acquaint my self with thee, then shall I decree a thing, and it shall be established*, Job 22. 28.

THE POEM.

In all the gifts of God we should advance
His glorious Name; not say, It came by chance.
Or to the Idol of our prudence pay
The Tribute of his praise, and go our way.
The Waves do clap their hands, and to their kinde
Acknowledge God; O when, are they more blinde

That float upon them? yea, for what they get,
They offer sacrifices to their Net.
This is your manner; thus to work you go
Confess the naked truth; Say, is't not so?
This Net was wisely cast, 'tis full, 'tis full
O well done Mates, this is a gallant pull.
Thus we have reason to Gods goodness apply
Unto whom we live most sacrilegiously.
I cannot wonder such come empty home,
That are so full of self, and sin; yea some
Have not look higher, and on God reflect
Duly praise & a blessing such may well expect.

CHAP. XXII.

Whilst thou by art the silly Fish dost kill,
Perchance the Devil's Hook sticks in thy Gill.

OBSERVATION.

THere is skill in Fishing; they that go to Sea in a Fishing Voyage, use to go provided with their crafts (as they very fitly call it) without which they can do nothing. They have their Lines, Hooks of several sizes, and their bait. They carefully observe their Seasons; when the fish falls in, then they ply their business day and night.

APPLICATION.

But how much more skilful and industrious is Satan to ensnare and destroy Souls? The Devil makes a Voyage, as well as you; he hath his Baits for you, as you for the Fish: he hath his Devices and Wiles to catch Souls, 2 *Cor.* 2. 11. *Ephes.* 6. 11. He is a Serpent, an old Serpent, *Rev.* 12. 9. Too crafty for man in his perfection, much more in his collapsed and degenerate state, his understanding being cracked by the Fall, and all his faculties poisoned and perverted.

Divines observe four steps or degrees of Satans tempting power.

First, He can finde out the Constitution-evils of men; he knows to what sin their natures are more especially prone and inclinable.

Secondly, He can propound suitable objects to those Lusts, he can exactly and fully hit every mans humour. As *Agrippina* mixed her poison in that meat her Husband loved best.

Thirdly, He can inject and cast motions into the minde, to close with those tempting objects; as it is said of *Judas*, John 13. 2. *The Devil put it into his heart.*

Fourthly, He can solicite, irritate, and provoke the heart, and by those continual restless

follicitations weary it; and hereby he often draws men to commit such things as startled them in the first motion.

All this can he do, if he finde the work stick, and meet with rubs and difficulties; yet doth he not act to the utmost of his skill and power, at all times and with all persons; neither indeed need he so to do. The very propounding of an object, is enough to some, without any further sollicitation; The Devil makes an easie conquest of them.

And beside all this, his Policy much appears in the election of place, time, and instruments to tempt by. And thus are poor Souls caught, as *Fishes in an evil Net*, Eccles. 9. 12. The carnal Man is led by Sense, as the beast; and Satan handles and fits him accordingly. He useth all sorts of Motives, not only internal, and intellective, but external and sensitive also; as the sparkling of the Wine, when it gives its colour in the Glass; the Harlots beauty, whose eyelids are snares; hiding always the Hook, and concealing the issue from them. He promises them gain and profit, pleasure and delight, and all that is tempting, with assurance of secrecie. By these he fattens the fatal Hook in their Jaws, and thus they are led captive by him at his Will.

REFLECTION.

And is Satan so subtil and industrious to entice Souls to sin? Doth he thus cast out his golden baits, and allure Souls with pleasure to their ruine? Then how doth it behove thee, O my Soul, to be jealous and wary! How strict a guard should I set upon every sense! Ah, let me not so much regard how sin comes towards me in the temptation, as how it goes off at last. The day in which *Sodome* was destroyed, began with a pleasant Sunshine, but ended in Fire and Brimstone. I may promise my self much content in the satisfaction of my Lusts: But O, how certainly will it end in my ruine! *Ahab* doubtless promised himself much content in the Vineyard of *Naboth*, but his blood paid for it in the portion of *Jezreel*. The Harlots Bed was perfumed to entice the simple young man, *Prov.* 7.17. But those Chambers of delight proved the Chambers of Death, and her house the way to Hell. Ah, with what a smiling face doth sin come on towards me in its temptations! How doth it tickle the carnal phantasie, and please the deceived heart? But what a dreadful Catastrophe and Upshot hath it? The delight is quickly gone, but the guilt thereof remains to amaze and terrifie the Soul

with gastly forms, and dreadful representations of the wrath of God: As sin hath its delights attending it to enter and fasten it, so it hath its horrors and stings to torment and wound: And as certainly as I see those go before it to make way, so certainly shall I finde these follow after, and tread upon its heels. No sooner is the Conscience awakened, but all those delights vanish as a night-vision, or as a dream when one awakes, and then I shall cry, Here is the Hook, but where is the Bait? Here is the guilt and horrour, but where the delight that I was promised? And I, whither shall I now go? Ah my deceitful Lusts! You have enticed and left me in the midst of all miseries.

THE POEM.

There's skill in fishing, that the Devil knows;
For when for Souls Satan a fishing goes,
He angles cunningly: He knows he must
Exactly fit the Bait unto the Lust.
He studies Constitution, Place, and Time,
He guesses what is his delight, what crime
And so accordingly prepare the Bait;
While he himself lies closely hid to wait

When thou wilt nibble at it. Dost incline
To drunken meetings? then he baits with Wine;
I, this the way; if unto this he'll smell,
He'll shortly pledge a cup of wrath in Hell.
To Pride or Lust is thy vile nature bent?
An Object suitable he will present.
O think on this, when you cast in the hook,
Say, Thus for my poor Soul doth Satan look.
O play not with Temptations, do not swallow
The sugar'd Bait, consider what will follow.
If once he hitch thee, then away he draws
Thy captive Soul close prisoner in his paws.

CHAP. XXIII.

Doth Trading fail, and Voyages prove bad?
If you cannot discern the cause, 'tis sad.

OBSERVATION.

THere are many sad Complaints abroad (and I think not without cause) that Trade fails, nothing turns to account. And though all Countries be open, and free for Traffick, a general Peace with all Nations, yet there seems to be a Dearth, a secret curse upon Trading. You run from Country to

to Countrey, and come losers home. Men can hardly render a reason of it, few hit the right cause of this Judgment.

APPLICATION.

That prosperity and success in Trade is from the blessing of God, I suppose few are so Atheistical, as once to deny or question. The Devil himself acknowledges it, Job 1. 10. *Thou hast blessed the work of his hands, and his substance is increased in the Land.* It is not in the power of any man to get Riches, Deut. 8. 18. *Thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth.* It is his Blessing that makes good men rich, and his Permission that makes wicked men rich. That Maxim came from Hell, *Quisque fortunæ suæ faber*; Every man is the contriver of his own condition: Certainly, *The good of man is not in his own hand*, Job 21. 16. *Promotion cometh not from the East or West*, Psal. 76. 6, 7.

This being acknowledged, it is evident, that in all disappointment, and want of success in our Callings, we ought not to stick in second causes, but to look higher, even to the hand and disposal of God: For, whose it is to give the Blessing, his also it is to withold it. And this is as clear in Scripture as the other. It is the

Lord

Lord that takes away the Fishes of the Sea, Hos. 4. 3. Zeph. 1. 3. It is he that curseth our blessings, Mal. 2. 2.

This God doth as a punishment for sin, and the abuse of mercies: And therefore in such cases, we ought not to rest in general complaints to, or of one another, but search what those sins are that provoke the Lord to inflict such judgments.

And here I must request your patience, to bear a plain and close word of Conviction. My Brethren, I am perswaded these are the sins, among many other, that provoke the Lord to blast all your imployments.

1. Our undertaking designs without Prayer. Alas, how few of us begin with God? Interest him in our dealings, and ask counsel & direction at his mouth. Prayer is that which sanctifies all employments and enjoyments, 1 Tim. 4. 5. The very Heathen could say, ad Jove principium, They must begin with God. O that we had more Prayers and fewer Oaths.

2. Injustice and Fraud in our dealings. A sin to which Merchants are prone, as appears by that expression, Hos. 12. 7. This is that which will blast all our enjoyments.

3. An over-earnest endeavour after the World. Men make this their business, they will

will be rich? And hence it is, they are not onely unmercifull to themselves, in wearing and wasting their own spirits with carking cares, but to such also as they employ; neither regarding the Souls or Bodies of men; Scarce affording them the liberty of the Lords day, (as hath been too common in our *Newfound land* employments;) or if they have it, yet are they so worn out with incessant labours, that that precious time is spent either in sleep or idleness. It is no wonder God gives you more rest than you would have, since that day of Rest hath been no better improved. This over-doing hath not been the least cause of our undoing.

Lastly, Our abuse of Prosperity, when God gave it; making Gods mercies the Food and Fewel of our Lusts. When we had an affluence and confluence of outward Blessings, this made us *Kick against God*, as Deut. 32. 15. *Forget God*, Deut. 4. 14. Yea, grow proud of our strength and riches, Ezek. 16. 15. and *Jer.* 2. 31. Ah! How few of us in the days of our prosperity, behaved our selves as good *Jehoshaphat* did? 2 Chron. 17. 5, 6. *He had silver and gold in abundance, and his heart was lifted in the way of God's Commandments*; not in Pride and insolence.

RE-

REFLECTION.

Are these the sins that blast our Blessings, and wither our Mercies? O then let me cease to wonder it is no better, and rather admire that it is no worse with me; that my neglect of Prayer, Injustice in dealings, Earthly-mindedness, and abuse of former Mercies, have not provoked God to strip me naked out of all my enjoyments. Let me humbly accept from the Lord the punishment of my Iniquities, and lay my hand upon my mouth. And O that these disappointments might convince me of the Creatures vanity, and cause me to drive on another trade for Heaven, then shall I adore thy wisdom in rending from me those idolized enjoyments. Ah Lord, when I had them, my heart was a perpetual drudge to them. How did I then forget God, neglect duty, and not mind my eternal concernments! Oh, if these had not perished, in all probability I had perished. My God, let my Soul prosper, and then a small portion of these things shall afford me more comfort than ever I had in their greatest abundance. *A little that a righteous man hath, is better than the riches of many wicked*, Psal. 37. 16.

THE

THE POEM.

Ther's great complaint abroad that trading's bad
You shake your head, and cry, 'Tis sad, 'tis sad.
Merchants lay out their stock, Seamen their pains,
And in their eyes they both may put their gains.
Your Fishing fails, you wonder why 'tis so,
'Tis this (saith one) or that: but I say no;
'Twill ne'r be well, till you confess and say,
It is our sin that frights the fish away.
No wonder all goes into Bags with Holes,
Since Ja the Gospel hath been in your Soules.
We kick'd like Jeshurun, when the flowing Tide
Of Wealth came tumbling in this nourish'd Pride
'Twixt Soul and Body, now I wish it may
Fare, as betwixt the Jews and us this day.
O that our outward want and loss may be
The way to Soul enriching poverty!
If disappointments here, advance the Trade
For Heaven, then complain not; you have made
The richest Voyage, and your empty Ships
Return deep laden with Soul-benefits.

CHAP.

CHAP. XXIV.

In Seas the greater Fish the less devour: So some Men crush all those within their power.

OBSERVATION.

THere are Fishes of Prey in the Sea, as well as Birds and Beasts of Prey on the Land. Our Sea-men tell us, how the devouring Whales, Sharks, Dolphins, and other Fishes follow the Caplein, and other smaller Fish, and devour multitudes of them. It is frequent with us, in our own Seas, to finde several smaller Fishes in the Bellies of the greater ones; yea, I have often heard Sea-men say, That the poor little Fry, when pursued, are so sensible of the danger, that they have sometimes seen multitudes of them cast themselves upon the Shoar and perish there, to avoid the danger of being devoured by them.

APPLICATION.

Thus cruel, mercilesse and oppressive are wicked men, whose *tender mercies are cruelty*, Prov. 12. 10. We see the like cruelty in our Extortioners, and over-reaching Sharkes ashore,

ashore, who grind the faces of the poor, and regard not the cries of the fatherless and widows, but fill their houses with the gain of oppression. These are by the Holy Ghost compared to the fishes of the Sea, *Hab.* 1. 13, 14. This is a crying sin, yea, it sends up a loud cry to Heaven for vengeance, Exod. 22. 23. *If thou afflict the Widow and the Fatherless, and they cry unto me, I will surely hear their cry.* And Ver. 27. *I will hear his cry, for I am gracious.* Nay, God will not only hear their cry, but avenge their quarrel. That is a remarkable Text, 1 Thes. 4. 6. *That no man go beyond and defraud his brother in any matter, because that the Lord is the* [*Avenger*] *of all such.* This word *Avenger*, is but once more used in the New Testament, *Rom.* 13. 4. and there it is applied to the civil Magistrate, who is to see execution done upon offenders. But now this is a sin that sometimes may be out of the reach of mans Justice, and therefore God himself will be their Avenger. You may overpower the poor in this World, and it may be they cannot contend with you at Mans Bar, therefore God will bring it before his Bar.

Believe it, Sirs, it is a sin so provoking to God, that He will not let it scape without severe punishment, sooner or later. The Prophet

Hag-

Habakkuk, Chap. 1. verſ. 13. wondered how the holy God could forbear ſuch till the general day of reckoning, and that he did not take exemplary vengeance on them in this life. *Thou art of purer eyes than to behold evil, and canſt not look upon iniquity: Wherefore then lookeſt thou upon them that deal treacherouſly, and holdeſt thy tongue when the wicked devours the man that is more righteous than he?* And Prov. 23. 10, 11. *Enter not into the fields of the fatherleſs, i. e.* Of the poor and helpleſs. But why is it more dangerous violently to invade their right, than ſnothers? The reaſon is added, *For their redeemer is mighty, and he ſhall plead their cauſe with thee.* It may be they are not able to retain a Counſel to plead their cauſe here; therefore God will plead their cauſe for them.

REFLECTION.

Turn in upon thy ſelf (O my Soul) and conſider, Haſt thou not been guilty of this crying ſin? Have I not (when a ſervant) overreached and defrauded others, and filled my Maſters houſe with violence and deceit? and ſo brought my ſelf under that dreadful threatning, *Zeph.* 1. 9. Or ſince I came to trade and deal upon mine own accout, have not the

Balances of Deceit been in my hand? I have (it may be) kept many in my service and employment; have I not used their labours without reward, and so am under that Wo? *Jer.* 22. 13. Or not given them wages proportionable to their work? *Isa.* 58. 3. Or by bad Payment and unjust Deductions and Allowances, defrauded them of a part of their due? *Mal.* 3. 5. Or at least delayed payment, out of a covetous disposition to gain by it; while their necessities in the mean time cryed aloud for it; and so sinned against Gods express commands, *Deut.* 24. 14. 15. *Levit.* 19. 13. Or have I not persecuted such as God hath smitten? *Psal.* 69. 26. And rigorously exacted the uttermost of my due, though the hand of God hath gone out against them, breaking their estates? O my Soul, examine thy self upon these particulars; Rest not quiet, until this guilt be removed by the application of the Blood of Sprinkling. Hath not the Lord said, Jam. 2. 13. *That they shall have judgment without mercy that shewed no mercy?* And is it not a *fearful thing to fall into the hands of the living God*, who hath said, *He will take vengeance for these things?*

THE

THE POEM.

Devouring Whales, & ravenous Sharks do follow
The lesser Fry, and at one gulp do swallow
Some hundreds of them, as our Sea-men say:
But we can tell far stranger things than they.
For we have Sharks ashore, in every Creek,
That to devour poor men do hunt and seek.
No Pity, Sense, or bowels in them be,
Nay, have they not put off Humanity?
Extortioners and Cheaters, whom God hates,
Have dreadful open mouths, and through those gates
Brave persons with their Heritages pass
In Funeral-state, Friends crying out, Alas!
O give me Agur's wish, that I may never
Be such my self, or feel the hands of either.
And as for those that in their paws are grip'd,
Pity and rescue, Lord, from that sad plight.
When I behold the squeaking Lark, that's born
In Falcon's Talons, crying, bleeding, torn,
I pity its sad case, and would relieve
The Prisoner, if I could, as well as grieve.
Fountain of Pity, hear the piteous Moans
Of all thy Captive and Oppressed Ones.

CHAP. XXV.

In Storms to spread much Sail endangers all:
So carnal Mirth, if God for mourning call.

OBSERVATION.

IN Storms at Sea, the wise Navigator will not spread much Sail; that is the way to lose Masts and all: They use then to Furl up the Sails, and lie a Hull, when not able to bear a Knot of Sail; or else to lie a Try, or Scud before the Wind and Seas. It is no time then to Hoist up the Top and Top-gallant, and shew their bravery.

APPLICATION.

When the Judgments of God are abroad in the earth, it is no time then to make mirth, Ezek. 21. 10, 11. *Should we [then] make mirth? It contemneth the rod of my son as every tree.* (*i.e.*) as if it were a common rod, and ordinary affliction, whereas the rod of my son is not such as may be made of every tree, but it is an *iron rod* to such as despise it, *Psal.* 2. 9. O it is a provoking evil, and commonly God severely punishes it. Of all persons, such speed worst

in

in the common calamity, Amos 6. 1. *Woe to them that are at ease in* Sion, *that are not grieved for the afflictions of* Joseph, as *verſ.* 4. It may be (as one obſerves upon the Text) they did not laugh at him, or break jeſts upon him; but they did not condole with him. And what ſhall be their puniſhment? See Verſ. 7. *Therefore now ſhall they go captive with the firſt that go captive:* God will begin with them firſt. *Solomon* tells us, Eccleſ. 3. 4. *There is a time to weep, and a time to laugh; a time to mourn, and a time to dance: Only* (as Maſter *Trap* notes upon the Text) *we muſt not invert the order, but weep with men, that we may laugh with Angels.* To be merry and frolick in a day of tribulation, is to diſturb the order of ſeaſons. That is a terrible Text, *Iſai.* 22. 12. which ſhould make the hearts of ſuch as are guilty in this kind to tremble: *In that day did the Lord of Hoſts call to mourning, and to girding with ſackcloath; and behold, joy and gladneſs, ſlaying Oxen, killing Sheep, drinking Wine,* &c. Well, what is the iſſue of this? *Surely, this iniquity ſhall not be purged from you, till ye die.* O dreadful word! Surely (my Brethren) Sympathy is a debt we owe to Chriſt Myſtical. Whatever our Conſtitution, Condition, or Perſonal Immunities be, yet when God calls for mourning, we muſt

hear and obey that call. *David* was a King, an expert Musician, a man of a sanguine and chearful constitution; yet who more sensible of the evil of those times, than he? Rivers of water ran down his eyes at the consideration of them. *Melanthon* was so affected with the miseries of the Church in his days, that he seemed to take little or no notice of the death of his Child, whom he entirely loved. At such a time we may *say of laughter, Thou art mad, and of mirth, What doth it?*

REFLECTION.

Blush then, O my soul! for thy levity and insensibility under Gods angry dispensations. How many of the precious sons and daughters of *Sion*, lie in tears abroad, while I have been *Nourishing my heart, as in a day of slaughter? The voice of God hath cried to the City, and men of understanding have heard its voice*, Mic. 6:9. But I have been deaf to that cry. How loth (my God) have I been to urge my sensual Heart to acts of Sorrow and Mourning! Thou hast bid me weep with them that weep, but my vain heart cannot comply with such commands. Ah Lord! if I mourn not with *Sion*, neither shall I rejoyce with her.

O, were mine eyes opened, and my heart sensible

ſenſible and tender, I might ſee cauſe enough to melt into tears; and like that Chriſtian *Niobe*, *Luke* 7. 38. to lie weeping at the feet of Chriſt. Lord, what ſtupidity is this? Shall I laugh when thou art angry, and thy children weeping and trembling? Then I may juſtly fear, leſt *when thy ſhall ſing for joy of heart, I ſhall howl for vexation of ſpirit*, Iſa. 65. 13, 14. Surely, O my Soul! ſuch laughter will be turned into mourning, either here or hereafter.

THE POEM.

In troublous times, Mirth in the Sinners face
Is like a Mourning-Cloak with Silver lace.
The Lion's roaring makes the Beaſts to quake;
God's roaring Judgments cannot make us ſhake.
What Bellmine Contempt is this of God,
To laugh in's face, when he takes up the Rod?
Such laughter God in tears will ſurely drown,
Unleſs he have thee e're he lay it down.
Theſe Rods have voices; if thou hear them, well?
If not, another Rod's prepar'd in Hell.
And when the arm of God ſhall lay it on,
Laugh if thou canſt; no, then thy mirth is gone.
All theſe Children will lament and cry,
When all her beauteous ſtones in duſt do lie;
And woeful for her then lament and mourns,
Shall want no joy, when God to her returns.

CHAP. XXVI.

A little Leak neglected, dangerous proves:
One Sin connived at, the Soul undoes.

OBSERVATION.

THe smallest Leak, if not timely discovered and stopt, is enough to sink a Ship of the greatest burden: Therefore Sea-men are wont frequently to try what water is in the Hold; and if they finde it fresh, and increasing upon them, they ply the Pump, and presently set the Carpenters to search for it and stop it; and till it be found, they cannot be quiet.

APPLICATION.

What such a Leak is to a Ship, that is the smallest sin neglected to the Soul; it is enough to ruine it eternally. For as the greatest sin, discover'd, lamented, and mourned over by a believer, cannot ruine him; so the least sin indulged, covered and connived at, will certainly prove the destruction of the sinner. No sin, though never so small, is tolerated by the pure and perfect Law of God, Psal. 119. 96. The

command is exceeding broad; not as if it gave men a latitude to walk as they please, but *broad*, i. e. extending it self to all our words, thoughts, actions, and affections: Laying a Law upon them all; conniving at no evil in any man, 1 *Pet.* 2. 1.

And as the Word gives no allowance for the least sin, so it is the very nature of sincerity and uprightness, to set the heart against [*every*] way of wickedness, *Psal.* 139. 23, 24. *Job* 4. 23. And especially against that sin which was its darling in the days of his vanity, *Psal.* 18. 23. True hatred (as the Philosopher observes) is of the whole * kind: He that hates sin, as sin, and so doth every upright Soul, hate all sins, as well as some.

* Ens ut ens, &c.

Again, the Soul that hath had a saving sight of Jesus Christ, and a true discovery of the evil of sin, in the Glass both of the Law and Gospel, can account no sin small. He knows the demerit of the smallest sin is Gods eternal wrath, and that not the least sin can be remitted, without the shedding and application of the Blood of Christ, *Heb.* 9. 22. which Blood is of infinite value and price, 1 *Pet.* 1. 19.

To conclude, Gods people know, that little as well as great sins are dangerous, deadly and destructive in their own nature: A little

poyson

poyson will destroy a man. *Adrian* was choak with a Goat; *Cæsar* stabbed with Bodkins. A man would think *Adam*'s sin had been no great matter, yet what dreadful work did it make! It was not as a single bullet to kill himself only; but as a Chain-shot, which cut off all his poor miserable posterity. Indeed no sin can be little, because its object against whom it is committed is so great, whence it receives a kind of infiniteness in it self, and because the price paid to redeem us from it is so invaluable.

REFLECTION.

And is the smallest sin not only damning in its own nature, but will certainly prove the ruine of that Soul that hides and covets it? O then let my spirit accomplish a diligent search. Look to it, O my Soul! that no sin be indulged by thee. Set these considerations as so many flaming Swords in the way of thy carnal delights and lusts: Let me never say of any sin, as *Lot* did of *Zoar*, *It is a little one, spare it.* Shall I spare that, which cost the blood of Jesus Christ? The Lord would not spare him, *When he made his Soul an offering for sin*, Rom. 8. 32. Neither will he spare me, if I defend and hide it, *Deuter.* 29. 20. Ah! If my Heart were right, and my Conversation found,

that

t luſt whatever it be, that is ſo favoured by would eſpecially be abhorred and hated, 2. 20. and 30. 22. Whatever my convi-ons and reformations have been, yet if there but one ſin retained and delighted in, this ps the Devils intereſt ſtill in my Soul: And ugh for a time he ſeem to depart, yet at laſt will return with ſeven worſe ſpirits, and s is the ſin will open the door to him, and iver up my Soul, *Matth.* 12. 43, 44. Lord, me make through-work of it: let me cut off, and pluck it out, though it be as a right nd, or Eye. Ah, ſhall I come ſo near the ngdom of God, and make ſuch a fair offer Chriſt, and yet ſtick at a ſmall matter, and e all for want of one thing? Lord, let me d the blood of the deareſt luſt, for his ſake at ſhed his deareſt blood for me.

THE POEM.

ere's many a Soul eternally undone
r ſparing ſin, becauſe a little one.
t we are much deceiv'd; no ſin is ſmall,
hat wounds ſo great a God, ſo dear a Soul.
t ſay it were, the ſmalleſt Pen-knife may
s well as Sword or Lance diſpatch and ſlay.
nd ſhall ſo ſmall a matter part and ſever
hrift & thy Soul? what, make you part for ever?

Or

Or wilt thou stand on toys with him, when he
Deny'd himself in greatest things for thee?
Or will it be an ease in Hell, to think
How easily thy Soul therein did sink!
Are Christ and Hell for trifles sold and bought?
Strike Souls with trembling, Lord, at such a
thought.
By little sins, belov'd, the Soul is lost,
Unless such sins do great repentance cost.

CHAP. XXVII.

Ships make much way when they a Trade-wind
get;
With such a wind the Saints have ever met.

OBSERVATION.

THough in most parts of the World the Winds are variable, and sometimes blow from every point of the Compass, by reason whereof sailing is slow and dangerous; yet about the *Equinoctial*, Sea men meet with a Trade-wind, blowing for the most part one way; and there they Sail jocund before it, and scarce need to Lore a Top-sail, for some hundreds of Leagues.

A

APPLICATION.

Although the People of God meet with many seeming Rubs and Set-backs in their way to Heaven, which are like contrary Winds to a Ship, ; yet are they from the Day of their Conversion, to the day of their compleat Salvation, never out of a Trade-winds way to Heaven, Rom. 8. 28. *We know that all things work together for good, to them that love God, to them that are the called according to his purpose.* This is a most precious Scripture, pregnant with its Consolation to believers in all conditions, a Pillar of Comfort to all distressed Saints: Let us look a little nearer to it.

(*We know*) Mark the certainty and evidence of the Proposition, which is not built upon a guess or remote probability; but upon the knowledge of the Saints: *we know it*, and that partly by divine Revelation, God has told us so, and partly by our own experience, we find it so.

(*That all things*) Not only things that have a natural and direct tendency to our good; as *Ordinances, Promises, Blessings*, &c. but even such things as have no natural ingress and tendency to such an end; as afflictions, temptations, corruptions, desertions, &c. All these help onward. They

(*Work*

(*Work together.*) Not all of them direct
and of their own nature and inclination; b
by being over-ruled, and determined to su
an issue by the gracious hand of God: N
yet do they work out such good to the Sain
singly and apart; but as adjuvant causes
helps, standing under and working in subo
dination to the supream and principal cause
their happiness.

Now the most seeming opposite things, y
sin in it self, which in its own nature is re
opposite to their good, yet eventually contr
butes to it. Afflictions and Deiections seem
work against us; but being once put into t
rank and order of Causes, they work toget
with other blessed instruments, as Word a
Prayer, to an happy issue. And though the fac
of these things, that thus agree and work tog
ther, look contrary ways; yet there be, as
were, secret chains and connections of Pro
vidence betwixt them, to unite them in the
issue. There may be many instruments em
ployed about one work, and yet not comm
nicate counsels, or hold intelligence with ea
other. *Joseph's* Brethren, the *Midianites*, *P
siphar*, &c. knew not one anothers minde, n
aimed at one end, (much less the end that G
brought about by them;) one acts out of
veng

enge, another for gain, a third out of Policy; all meet together at last, in that issue God had design'd to bring about by them, even Joseph's advancement. Even so it is here, Christian, there be more instruments at work for thine eternal good, than thou art aware of.

REFLECTION.

Cheer up then, O my Soul, and lean upon this Pillar of Comfort in all distresses. Here is a Promise for me (if I be called one) that like the Philosophers Stone, turns all to Gold it toucheth. This promise is my Cordial, whatever things go in the world. *God will do me no hurt*, Jer. 25. 6. Nay, he will do me good by every dispensation. O *that I had but an heart to make all things work for my good!* that whatsoever befalls me may be for my good. My God, dost thou turn every thing to my advantage? O let me resolve to thy praise, and if by every thing thou work my eternal good, then let me in every thing give thanks.

But ah! How foolish and ignorant have I been? even as a beast before thee. How hath my heart been disquieted, and apt to repine at thy dispensations, when they have crossed my Will! not considering that my God faithfully

fully

fully pursues my good, even in those thing
that cross, as well as in that which pleases n

Blessed Lord! What a blessed condition
all thy people in, who are within the Line
this promise? All things friendly and bene
cial to them; Friends helpful, Enemies hel
ful, every thing conspiring and conducing
their happiness. With others it is not so; n
thing works for their good; nay, every thi
works against it: Their very Mercies
snares, and their Prosperity destroys them
Prov. 1. 32. Even the blessed Gospel it self
savour of death to them: When evil bef
them, it is *an only evil*, Ezek. 7. 5. that is,
turned into good to them; and as their evils
not turned into good, so all their good is tu
ned into evil. As this Promise hath an infl
ence into all that concerns the people, so th
curse hath an influence into all the enjoyment
of the wicked. O my soul, bless the Lord, wh
hath cast thy lot into such a pleasant plac
and given thee such a glorious heritage, as th
promise is.

THE POEM.

When once the Dog-star rises, many say,
Corn ripens then apace, both night and day.
Souls once in Christ, that Morning-star let fa
Such influences on them then, that all

God

Gods dispensations to them, sweet or sowr,
Joins their Souls for Glory every hour.
All their afflictions rightly understood,
As blessings is every Wind will blow some good.
Were't their troubles Saints would never grudge,
Were Satan deposed, and Faith made the Judge.
Fully make them mayst amend their pace:
When gifts puff up their hearts & weaken Grace.
Could Satan see the issue and event
Of all temptations he would scarcely tempt.
Could Saints but see what fruits their troubles bring,
Amidst those troubles they would shout and sing.
Sacred Wisdom! who can but admire
To see how thou dost save from fire, by fire!
No doubt but Saints in glory wondering stand
At those strange Methods few now understand.

CHAP. XXIV.

Storms make discovery of the Pilots skill.
Gods Wisdom in affliction triumphs still.

OBSERVATION.

IN fair Weather, when there is Sea-room enough, then every common person can guide the Ship, the Pilot may then lie down and take his rest; but in great storms and stress

of weather, or when neer the dangerous shore then the most skilful Pilot is put to it: The he shews the utmost of his Art and Skill, a yet sometimes all is too little. They are (t the Scripture speaks) *at their wits end*, kno not what to do more, but are forced to com mit all to the mercy of God and the Sea.

APPLICATION.

In the Storms and Tempests of Afflictio and Trouble, there are the most evident and s Discoveries of the Wisdom and Power of o God: It is indeed continually active for h people in all conditions, *Isai.* 27. 3. *Lest any h it, I will keep it night and day.* Psal. 121. 4. *that keepeth Israel, neither slumbreth nor slee eth.* His peoples dangers are without inte mission, therefore his preservations are so to But now, when they come into the *Streights* Affliction, and deadly dangers, which threat like Rocks on every side; now the Wisdom their God rides triumphantly and visibly upo the waves of that stormy Sea. And this in nite Wisdom is then especially discovered these particulars.

1. In leaving them still somewhat in t lieu and room of those Comforts that they a deprived of; so that they see God doth but c

chan

change their comforts, and that for the better; and this ſupports them. So *John* 14. 1, 2, 3. Chriſts bodily preſence is removed, but the Spirit was ſent in the room of it, which was better.

2. In doubling their Strength, as he doubles their Burdens. It is obſerved, that the Saints have many times very ſtrong and ſweet Conſolation, a little before their greateſt Trials: And this is ſo ordinary, that commonly, when they have had extraordinary Conſolations from God, they have then looked for ſome eminent Trial. The Lord appeared to *Abraham*, and ſealed the Covenant to him, and then put him upon that great trial of his Faith. So the Diſciples, *Luke* 24. 49. It was commanded them that they *ſhould tarry in* Jeruſalem, *till they were endowed with power from on high.* The Lord knew what an hard Providence they were like to have, and what great oppoſitions and difficulties they muſt encounter, in publiſhing the Everlaſting Goſpel to the World; and therefore firſt prepares, and endowes them with power from on high, *viz.* with eminent meaſures of the Gifts and Graces of the Spirit; as Faith, Patience, Self-denial, &c. So *Paul* had firſt his Revelations, then his Buffetings.

3. In coming in so opportunely in the time of their greatest distress, with Relief and Comfort, 1 *Pet.* 4. 14. *Then the Spirit of Glory and of God resteth on them.* As that Martyr cried out to his friend *Austin*, at the very stake, *He is come, he is come.*

4. In appointing and ordering the several kinds of afflictions to several Saints; and allotting to every one, that very Affliction, and no other, which is most suitable to his condition. Which Afflictions, like so many Potions of Physick, are prepared for that very malignant humour that predominates most in them. *Peter's* sin was self-confidence; God permits him to fall by denying Christ; which doubtless was sanctified to his good, in that particular. *Hezekiah's* sin was vain-glory; therefore Spoilers are sent to take away his Treasures.

5. In the duration of their Troubles; they shall not lie always upon them, *Psal.* 125. 3. Our God is a God of Judgment, *Isai.* 30. 18. Knows the due time of removing it, and is therein punctual to a day, *Rev.* 2. 10.

REFLECTION.

If the Wisdom of God do thus triumph and glorifie it self in the Distresses of the Saints, then why should I fear in the day of evil?

Psa.

Psal. 49. 4. Why doth my heart faint at the foresight and apprehension of approaching trouble? Fear none of those things that thou shalt suffer, O my soul; if thy God will thus be with thee in the fire and water, thou canst not perish. Though I walk through the Valley of the shadow of Death, yet let me fear no evil, whilst my God is thus with me. Creatures cannot do what they please; his wisdom limits and over-rules them all, to gracious and sweet ends. If my God cast me into the Furnace, to melt and try me, yet I shall not be consumed there; for he will sit by the Furnace himself all the while I am in it, and curiously prie into it, observing when it hath done its work, and then will presently withdraw the fire. O my soul, bless and adore this God of wisdom! who himself will see the ordering of all thine Afflictions, and not trust it in the hands of Men or Angels!

THE POEM.

Though tost in greatest Storms, I'll never fear,
For Christ will sit at Helm to Guide and Steer.
Storms are the triumph of his Skill and Art;
He cannot close his Eyes, nor change his Heart.
Wisdom and Power ride upon the Waves,
And in the greatest danger helps and saves

From dangers, it by dangers doth deliver,
And wounds the Devil out of his own Quiver;
It countermines his plots, and so doth spoil,
And make his Engines on himself recoil;
It blunts the Politicians restless Tool,
And makes Ahitophel *the veriest Fool:*
It shews us how our Reason us mis-led,
And if we had not, we had perished.
Lord, to thy Wisdom I will give the Reins,
And not with Cares perplex and vex my brain.

CHAP. XXIX.

Things in the bottome are unseen: no eye
Can trace Gods Paths, which in the deeps do lie.

OBSERVATION.

THe Ocean is so deep, that no Eye c
discover what lies in the botto
thereof. We use to say proverbi
of a thing that is irrecoverably lost, It is
good it were cast into the Sea. What lies the
lies obscure from all eyes, but the Eye of G

APPLICATION.

Thus are the Judgments of God, and
Ways of his Providence, profound and
fea

searchable, *Psal.* 36. 16. *Thy Righteous is like the great Mountains, and thy Judgments are a great deep:* (*i. e.*) His Providences are secret, obscure, and unfathomable; but even then, and in those Providences, his Righteousness stands up like the great Mountains, visible and apparent to every eye. Though the Saints cannot see the one, yet they can clearly discern the other. *Jer.* 12. 1. *Jeremiah* was at a stand; so was *Job* in the like case, *Job* 12. 7. So was *Asaph*, Psal. 73. and *Habakkuk*, Chap. 1. 3. These Wheels of Providence are dreadful for their height, *Ezek.* 1. 18. There be deep Mysteries of Providence, as well as of Faith. It may be said of some of them, as of *Paul's* Epistles, That they *are hard to be understood.* Darkness and Clouds are round about the Throne of God: No man can say what will be the particular issue and event of some of his dispensations. *Luther* seemed to hear God say to him, when he was importunate to know his mind in some particular Providence, *Deus iam non sequax*; I am a God not to be traced. Some Providences, like Hebrew Letters, must be read backward, *Psal.* 92. 7. Some Providences pose men of the greatest parts and graces. *His way is in the Sea, his paths in the great Waters, and his foot-steps are not known,*

Psal. 77. 19. Who can trace Footsteps in the bottom of the Sea? The *Angels*, Ezek. *have their hands under their wings.* The hand is either, *Symbolum roboris*, The Symbol of Strength; or *Instrumentum operationis*, The Instrument of Action? Where these hands are put forth, they work effectually, yea, but very secretly, they are hid under their wings? There be some of God's Works that are such secrets as that they may not be enquired into; they are to be believed and adored, but not pryed into, *Rom.* 11. 33. Others that may be enquired after, but yet are so profound, that few can understand them, *Psal.* 111. 2. *The works of the Lord are great, sought out of all them that have pleasure therein.* When we come to Heaven, then all those mysteries, as well in the Works, as in the Word of God, will lie open to our view.

REFLECTION.

O then, why is my heart disquieted, because it cannot sometimes discern the way of the Lord, and see the connection and dependence on his providential dispensations? Why art thou so perplexed, O my Soul, at the Confusions and Disorders that are in the world? I know that Goodness and Wisdom sits at the

the Stern: And though the Veſſel of the Church be toſſed and diſtreſſed in Storms of Trouble, yet it ſhall not periſh. Is it not enough for me, that God hath condeſcended ſo far for my ſatisfaction, as to ſhew me plainly the ultimate and general iſſue of all theſe myſterious Providences, *Epheſ.* 1. 22. *Rom.* 8. 28. unleſs I be able to take the height of every particular? Shall I preſume to call the God of Heaven to account? Muſt he render a reaſon of his ways, and give an account of his matters to ſuch a worm as I am? Be ſilent (O my Soul) before the Lord; ſubſcribe to his Wiſdom, and ſubmit to his Will, whatſoever he doth. However it be, yet God is good to *Iſrael*; the event will manifeſt it to be all over a deſigne of love. I know not how to reconcile them to each other, or many of them to the Promiſe; yet are they all harmonious betwixt themſelves, and the certain means of accompliſhing the Promiſes. O what favour is this, that in the midſt of the greateſt confuſions in the world, God hath given ſuch abundant ſecurity to his people, that it ſhall be well with them? *Amos* 9. 8. *Eccleſ.* 8. 12.

THE

THE POEM.

Lord! how stupendious, deep, and wonderful,
Are all thy draughts of Providence! So full
Of puzling intricacies, that they lie
Beyond the ken of any mortal eye.
A Wheel within a Wheel's the Scripture-notion,
And all those Wheels transverse, and cross in motion.
All Creatures serve it in their place; yet so,
As thousands of them know not what they do.
At this, or that, their aim they do direct;
But neither this, nor that, is the effect:
But something else they do not understand,
Which sets all Politicians at a stand.
Deep counsels, as the birth, this hand doth break,
And deeper things performeth by the weak.
Men are like Horses, set at every stage,
For Providence to ride from age to age;
Which like a Post spurs on, and makes them run
From stage to stage until their journey's done;
Then take a fresh: But they the business know
No more than horses the Post-Letters do.
Yet though its work be not conceal'd from sight,
'Twill be a glorious piece, when brought to light.

CHAP. XXX.

Millions of men are sunk into the Main:
But it shall not those dead always retain.

OBSERVATION.

WHat Multitudes of men hath the Sea devoured! Thousands have made their Graves in it. What numbers of men have been ingulfed together in Sea-fights, or Storms, or Inundations, whereby whole Towns have been swallowed up! Certainly the dead which are there are innumerable.

APPLICATION.

But though the Sea have received so many thousand bodies of men into its devouring Throat, yet it is not the absolute Lord or proprietor of them, but rather a Steward intrusted with them, till the Lord require an account of them; and then it must deliver up all it hath received, even to a person. *Revel.* 20. 11, 12. *And I saw the Dead, small and great, stand before God: and the books were opened: and another book was open, which is the book*

of

of life; and the dead were judged out of those things which were written in the Books, according to their works. And the Sea gave up the dead which were in it.

The Doctrine of the Resurrection of the Body, is a Doctrine full of singular Consolations to Believers, 1 *Cor.* 15. and most clearly asserted in Scripture, *Acts* 26. 8. *Job.* 19. 25. 1 *Cor.* 15, &c. And it is well for us this point is so plainly revealed; because, as it is a most comfortable Truth to the people of God, so there is scarce any truth that lies under more prejudice as to Sense or Reason, and is more difficult to receive, than this is. The *Epicures* and *Stoicks* laughed *Paul* to scorn when he preached it to them, *Acts* 17. 32. The *Familists* and *Quakers* at this day reject it as a Fable. The *Socinians* say the same Body shall not rise, but an aërial Body. And indeed if men set up Reason as the onely Judge of supernatural things, it is incredible to think that a Body should be restored that hath been burnt to ashes, and those ashes scattered in the wind, as History tells us was frequently done by the Bodies of the Saints in *Diocletian* Reign: Or when drowned in the Sea, and there devoured by several Fishes, and those again devoured by others. But yet this is not to

be

e objected to the Almighty Power of God, hat gave them their first being. Difficulties nd impossibilities are for men, but not for him. *Why should it be thought a thing incredible with you, that God should raise the dead?* Acts 26. 8.

REFLECTION.

And must I rise again, wherever my body ll at death? Then, Lord, how am I concerned to get union with Christ while I live? by vertue thereof only, my Resurrection can be made comfortable and blessed to me! Ah, let my body lie where it will, in Earth or Sea; let my bones be scattered, and flesh devoured by Worms or Fish, I know thou canst and will gather my scattered parts; and in this body I must stand before thine awful Tribunal, to receive according to what I have done therein, 2 Cor. 5. 10. Thou that commandedst me to stand forth amongst the noblest rank of Creatures, when I had no being, and sawest my substance, being yet imperfect, canst as easily reduce me to that Being again.

What though Reason vote impossible, and sense incredible? Though all these Difficulties and encumbrances grow upon my Faith, yet I know my body is not lost for ever; the sound

of

of thy last and dreadful Trumpet shall awaken me; and thy mighty Power, to which all things are possible, shall bring me before thy Bar.

O Lord, I know that I shall stand in that great Assembly at the last day, when multitudes, multitudes, even all the sons and daughters of *Adam* shall appear together. O! If I die Christless, it were good for me that there were no Resurrection: for then those eyes that have been windows of Lust, must behold Christ the Judge, not as a Redeemer, but as a Revenger. That tongue that has vented so much of the filthiness of my heart, will then be struck speechless before him, and this flesh which I so pamper'd and provided for, condemned to everlasting flames. O my God, let me make sure work for such a day. If I now get real union with thy Son, I shall awake with singing out of the dust: And then, as thou saidst to *Jacob*, so to me, when I go down into the Sea or Grave, Gen. 46.3,4. *Fear not to go down into the deep; for I will surely bring thee up again.*

THE POEM.

It should not seem incredible to thee,
That God should raise the dead in Seas that be:
We see in Winter, Swallows, Worms, and Flies
Depriv'd of life, yet in the Spring they rise.

What

What though your Bodies ſeveral Fiſh devour,
Object not that to the Almighty power.
Some Chymiſts in their Art are ſo exact,
That from one Herb they uſually extract
Four different Elements: what think ye then,
Can poſe that God, who gave this Skill to men?
The Gard'ner can diſtinguiſh thirty kinds
Of Seeds from one another, though he finds
Them mixt together in the ſelf-ſame diſh;
Much more can God diſtinguiſh Fleſh from Fiſh.
They ſeem as loſt, but they again muſt live; [give.
The Sea's a Steward, and Stewards account muſt
Look what you are, when in the Ocean drown'd,
The very ſame at Judgment you'll be found.
I would not care where my vile body lies,
Were I aſſur'd it ſhould with comfort riſe.

CHAP. XXXI.

The Sea-man's greateſt danger's neer the Coaſt;
When we are neareſt Heav'n, the danger's moſt.

OBSERVATION.

THough Sea-men meet with violent Storms, yet if they have Sea-room enough, they are not much diſmaid; but if they find themſelves neer the ſhore, they

they look upon their condition as very dangerous. The sight of the Shore is to them (as *Solomon* speaks of the Morning in another case) like the shadow of death, if not able to Weather it. For one Ship swallowed up in the Ocean, many perish upon the Coast.

APPLICATION.

The greatest Streights and Difficulties that many Saints meet with in all their lives, is when they come neerest to Heaven, and have almost finished their Course. Heaven indeed is a glorious Place, the Spacious and Royal Mansion of the great King; but *difficilia quæ pulchra*. It hath a streight and narrow entrance, *Luke* 13. 24. O the difficulty of arriving there! How many hard tugs in Duty! What earnest contention and striving even to an Agony, as that word imports! *Luke* 13. 24. Multitudes put forth, and by Profession are bound, for this *fair Haven*; but of the multitudes that put out, how few do arrive there? A man may set out by a glorious Profession, with much resolution, and continue long therein; he may offer very fair for it, and not be far from the Kingdom of God, and yet not be able to enter at the last, *Matth.* 7. 22.

Yea, and many of those who are sincere in their

their Profession, and do arrive at last, yet come to Heaven (as I may say) by the gates of Hell, and put in, as a poor Weather-beaten Vessel comes into the Harbour, more like a Wrack than a Ship, nor Mast nor Sail left. The righteous themselves are scarcely saved, (*i.e.*) they are saved with very much difficulty. They have not all an *abundant entrance*, as the Apostle speaks, 2 *Pet.* 1. 11.

Some Persons (as one well notes) are *afar off*, Eph. 2. 13. (*i.e.*) *touch't with no care of Religion*: *Some come near, but never enter*, as Semi-converts, *see* Matth. 12. 34. *Others enter, but with great difficulty*; *they are saved as by fire*, 1 Cor. 3. 13. *Make an hard shift*. *But then there be some that go in with full Sail before a Wind, and have an abundant entrance*: *They go triumphing out of the world*. Ah! when we come into the Narrow Channel, at the very point of entrance into life, the Soul is then in the most serious frame, all things look with a new face. Conscience scans our evidence most critically; then also Satan falls upon us, and makes his fiercest assaults and batteries. It is the last encounter; if they escape him now, they are gone out of his reach for ever: And if he cannot hinder their Salvation, yet if he can but cloud their E-

Manton on Jude, p. 119.

vening, and make them go groaning and haling out of the world, he reaches another end by it, even to confirm and prejudice the wicked, and weaken the hands of others that are looking towards Religion.

REFLECTION.

If this be so, how inevitable is my perdition, may the careless Soul say; if they that strive so much, and go so far, yet perish at last; and if the righteous themselves are *scarcely* saved, then where shall such an ungodly Creature, as I, appear? O Lord! if they that have made Religion their business, and have been many years pursuing a work of Mortification, have gone mourning after the Lord Jesus, and walked humbly with God; yet if some of these have such an hard tug at last, then what will become of such a vain, sensual, careless, Flesh-pleasing Wretch as I have been?

Again, Do Saints finde it so streight an entrance? Then, though I have well-grounded Hopes of safe arrival at last, yet let me look to it, that I do not increase the difficulty. Ah! they are the things that are now done, or omitted, that put Conscience into such an agony then; for then it comes to review the life with the most serious eye. O, let me not flick my

Death-

Death-bed full of Thorns, against I come to lie down upon it. O that I may turn to the Wall, in that hour, as *Hezekiah* did, 2 *Kin.* 20. 2, 3. and say, *Remember now, O Lord, I have walked before thee in truth, and with a perfect heart, &c.*

THE POEM.

After a tedious Passage, Saints descry
The glorious Shore, Salvation being nigh;
Death's Long-boat's launch'd, ready to set ashore
Their panting Souls. O, how they tug at Oar,
Longing to be at rest! but then they finde,
The hardest Tug of all is yet behinde.
Just at the Harbour's mouth, they see the Wrack
Of Souls there cast away, and driven back,
A world of dangerous Rocks before it lie; [high;
The Harbour's barr'd, and now the winds blow
Thoughts now arise, fears multiply apace,
All things about them have another face.
Life flames just like an expiring light;
The Soul's upon the lip, prepar'd for flight.
Death, till the Resurrection, tears and rends
Out of each other's arms, two parting friends,
The Soul and Body. Ah! but more than so,
The Devil falls upon them ere they go,
With new temptations, back'd with all his power,
And scruples kept on purpose for that hour.

This is the last encounter, now, or never.
If he succeeds not now, they're gone for ever.
Thus in they put, with hardship at the last,
As Ships out of a Storm, nor Sail, nor Mast:
Yet some go in before a Wind, and have
Their Streamer *of Assurance flying brave.*
Lord, give me easier entrance, if thou please;
Or if I may not there arrive with ease,
Yet I beseech thee set me safe ashore, [roar.
Though Stormy Winds at Harbours mouth should

CHAP. XXXII.

How glad are Sea-men, when they make the shore!
And Saints no less, when all their danger's o're.

OBSERVATION.

WHat joy is there among Sea-men, when at last, after a tedious and dangerous Voyage, they descry Land, and see the desired Haven before them? Then they turn out of their loath'd Cabbins, and come upon open Deck with much joy. *Psal.* 107. 30. *Then they are glad, because they be quiet: So he bringeth them to their desired Haven.* Now they can reflect with comfort upon the many dangers they have past,

past: *Olim hæc meminisse juvabit*; It is sweet to recount them.

APPLICATION.

But O, what transcendent Joy, yea, ravishing, will over-run the hearts of Saints, when after so many Conflicts, Temptations, and Afflictions, they arrive in glory, and are harbour'd in Heaven, where they shall rest for ever! 2 *Thes.* 1. 7. The Scripture saith, *They shall sing the Song of* Moses, *and of the Lamb*, Rev. 15. 3. The Song of *Moses* was a triumphant Song, composed for the celebration of that glorious Deliverance at the Red Sea. The Saints are now fluctuating upon a troublesome and tempestuous Sea; their hearts sometime ready to sink & die within them, at the apprehension of so many and great dangers and difficulties. Many an hard storm they ride out, and many straights and troubles they here encounter with: But at last they arrive at their desired and long-expected Haven, and then Heaven rings and resounds with their joyful acclamations. And now can it be otherwise, when as soon as ever they set foot upon that glorious Shoar, Christ himself meets and receives them with a *Come ye blessed of my Father?* Matth. 25. 34. O joyful voice! O much desired Word! (saith

Perew.) What tribulation would not a man undergo for his Words sake!

Besides, then they are perfectly freed from all evils, whether of sin or suffering, and perfectly filled with all desired good. Now they shall joyn with that great Assembly, in the high praises of God. O what a day will this be! (saith a worthy Divine) *Diagoras* died away with an excess of Joy, whilst he embraced his three Sons that were crowned as Victors in the *Olympic* Games in one day: And good old *Simeon*, when he saw Christ but in a body subject to the infirmities of our natures, cryed out, *Now let thy servant depart in peace*; what unspeakable joy will it be to the Saints, to behold Christ in his glory, and see their godly relations also, (to whose conversion, perhaps, they have been instrumental) all crown'd in one day with everlasting Diadems of bliss! And if the stars did (as *Ignatius* saith) make a Quire, as it were, about that star that appear'd at Christ's Incarnation, and there be such joy in Heaven at the conversion of a sinner: no wonder then, the Morning-stars sing together, and the Sons of God shout for joy, when the general Assembly meet in Heaven! O how will the Arches of Heaven ring and eccho, when the high praises of God shall be in the mouth of such a Congregation!

Morning-Exercise, p. 651.

gation? then shall the Saints be joyful in glory: & sing aloud upon their beds of everlasting rest.

REFLECTION.

And is there such a day approaching for the Sons of God indeed! and have I [*authority*] to call my self one of the number! *John* 1. 12. O then let not me droop at present difficulties, nor hang down my hands when I meet with hardships in the way. O my Soul, what a joyful day will this be! for at present we are tost upon an Ocean of troubles, fears, temptations; but these will make Heaven the sweeter.

Chear up then, O my Soul, thy *Salvation is now nearer*, than when thou first believedst, *Rom.* 13. 11. And it will not now be long ere I receive the end of my Faith, 1 *Pet.* 1. 9. And then it will be sweet to reflect even upon these hardships in the way. Yet a few daies more, and then comes that blessed day thou hast so long waited and panted for. Oppose the glory of that day (O my Soul) to thy present abasures and sufferings, as blessed *Paul* did, *Rom.* 8. 18. And thou shalt see how it will shrink them all up into nothing. Oppose the Inheritance thou shalt receive in that day, to thy losses for Christ now; and see how joyfully it will make thee bear them, *Heb.* 10.

34. Oppose the honour that will be put upon thee in that day, to thy present reproaches; and see how easie it will make them to thee, 1 *Cor.* 4. 5. What condition can I be in, wherein the believing thoughts of this blessed day cannot relieve me?

Am I poor? Here is that which answers Poverty, Jam. 2. 5. *Hearken, my beloved Brethren, hath not God chosen the poor of this world, rich in Faith, and heirs of the Kingdom?*

Am I tempted? Here is relief against that, Revel. 12. 16. *Now is come Salvation and strength; for the Accuser of our Brethren is cast down,* &c.

Am I deserted? Here is a remedy for that too, Revel. 22. 5. *And there shall be no night there,* &c. Come then, my Soul, let us enter upon our Inheritance by degrees, and begin the Life of Heaven upon Earth.

THE POEM.

When Solomon *in* Israel *first was King,*
Heavens arches, Earths foundations seem'd to ring
With joyful exclamations! How much more
Will Heaven resound, when Saints are come ashore!
How will the ravished Souls transported be
At the first glimpse of Christ? Whom they shall see

In

In all his glory; and shall live and move
Like Salamanders, *in the fire of love.*
A flood of tears convey'd them to the Gate,
Where endless joyes receiv'd them. Now the date
Of all their sorrow's out; henceforth they walk
In robes of Glory. Now there's no more talk
Of fears, temptations, of that snare, or this:
No Serpent in that Paradise doth hiss.
No more desertions, troubled thoughts or tears;
Christ's full enjoyment supersedes those fears.
Delights of Princes Courts are all but toys
To these delights, these are transcendent joys,
The joys of Christ himself; and what they are,
An Angels tongue would stammer to declare.
Were our Conceptions clear, did their tongues go
Unto their Ela, *yet the Note's too low.*
What! Paint the Sun too bright! it cannot be;
Sure Heaven suffers no Hyperbole.
My thoughts are swallowed up, my Muse doth tire
And hang her wings, Conception soars no higher.
Give me a place among thy Children there,
Although I lie with them in Dungeons here.

A Concluding Speech.

I Have now done, and am looking to Heaven for a blessing upon these weak Labours: what use you will make of them, I know not; but this I know, that the day is coming, when God will reckon with you for this, and all other helps and means afforded to you. And if it be not improved by you, be sure it will be produced as a witness against you. Sirs, I beg you in the Name of Christ, before whom both you and I must shortly appear, that you receive not these things in vain. Did I know what other lawful means to use that might reach your hearts, they should not be in vain to you; but I cannot do Gods part of the work, nor yours. Onely I request you all, both Masters, common Men, and all others, into whose hands this shall come, that you will lay to heart what you read; pray unto him that hath the Key of the House of *David, that openeth and no man shutteth*, to open your hearts to give entertainment to these truths. Alas! If you apply it not to your selves, I have laboured to no purpose, the Pen of the Scribe is in vain: But God may make such an application of them, in one Storm or another, as may make your hearts to tremble.

O

O Sirs! when Death and Eternity look you in the face, Conſcience may reflect upon theſe things to your horror and amazement, and make you cry out, as *Prov.* 5. 12, 13. *How have I hated knowledge, and my heart deſpiſed reproof? And have not obeyed the voice of my Teacher, nor enclined mine ears to them that inſtructed me?* And O what a dreadful ſhrick will ſuch Souls give, when the Lord opens their eyes, to ſee that miſery that they are here warned of! But if the Lord ſhall bleſs theſe things to your Converſion, then we may ſay to you, as *Moſes* did to *Zebulun*, the Mariners Tribe, *Deut.* 33. 12. *Rejoyce Zebulun in thy going out.* The Lord will be with you which way ſoever you turn your ſelves; and being in the boſome of the Covenant, you are ſafe in the midſt of all dangers. O! thou that art the Father of Spirits, that formedſt, and canſt eaſily reform the heart, open thou the blind eye, unſtop the deaf ear, let thy Word take hold upon the heart. If thou wilt but ſay the word, theſe weak Labours ſhall proſper, to bring home many loſt Souls unto thee. *Amen.*

FINIS

FINIS

A Pathetical and Serious

DISSWASIVE

From the horrid and deteſtable Sins

OF

Drunkenneſs,
Swearing,
Uncleanneſs,
Forgetfulneſs of Mercies,
Violation of Promiſes, &
Atheiſtical *Contempt of* [*Death.*

APPLIED

By way of Caution to *Sea-men*, and now added as an APPENDIX to their NEW COMPASS.

Being an Eſſay toward their much-deſired Reformation: fit to be ſeriouſly recommended to their Profane *Relations*, whether Sea-men or others, by all ſuch as unfeignedly deſire their Eternal Welfare.

By JOHN FLAVEL,
Miniſter of the Goſpel of Jeſus Chriſt.

2 Cor. 5. 19. *Knowing therefore the terrours of the Lord, we perſwade men.*

Ezek. 3. 19. *Yet if thou warn the wicked, and he turn not from his wickedneſs, nor from his wicked way, he ſhall die in his iniquity; but thou haſt delivered thy ſoul.*

LONDON: Printed by *J. C.* for *Tho. Fabian.* 1681.

To the Right Worshipful,

Sir JOHN FREDERICK Kt.

One of the Worshipful

Aldermen of the City of *London*.

And their Honourable

Burgess in the present Parliament.

AND

To the truely Religious and ever Honoured,

Mr. JOHN LOVERING,

Of the City of *London*, Merchant.

Much honour'd and esteem'd,

ALthough Dedications are too often abused to a vain flattery, yet is there an excellent use and advantage to be made of them: Partly to encourage persons of Worth and Eminency to espouse the interest of Religion themselves; and partly to oblige

oblige those Readers for whom such Books are principally intended, to a diligent perusal of them, by interesting such persons in them for whom they have great respects, or on whom they have any dependance.

Upon the first account, a Dedication *would be needless to you: for I am perswaded, you do not onely in your Judgement* approve *the designe I here manage,* viz. *the Reformation of the prophane and looser sort of our Sea-men; but are also heartily willing to* improve *your Interest to the uttermost for the promotion of it. I cannot look upon you as persons acted by that low and common spirit that the most of your Profession are acted by, who little regard, if they be good servants to them, whether God have any service from them, or no; and if they pay them the Wages due for their work, never think of the wages they are to receive for their sin. You are judged to be persons of another spirit, who do*

not

not onely minde, but advance Christs interest above your own, and negotiate for his glory as well as for your own gain: and yet, herein you consult your own interest, as well as God's: Subordinata non pugnant. *Your interest is never more prosperously* managed, *or abundantly* secured, *than when it is carried on in a due subordination to God's. Their Reformation will apparently tend to your advantage. Those sins of theirs, against which I have here engaged, are the* Jonahs *in your Ships: 'tis Sin that sinks them, and drives them against the Rocks.* One sinner destroys much good, *Eccles.* 8. 11. *how much more a lewd Crew of them conspiring to provoke God! The* death *of their Lusts, is the most probable means to give* life *to your Trade. And as these Counsels prosper in their hearts, so will your Business thrive in their hands.* Piety *and* Prosperity *are married together in that Promise,* Psal. 1. 3. Onesimus *was never so profitable a ser-*

vant to Philemon, *as when he became his* brother *in a* Spiritual, *as well as his* ſervant *in a* Civil *capacitie.* Philem. *verſ.* 11. *and* 16. *compared. And yet if your intereſt were forced to ſtep back, to give way to Chriſt's; I hope you would (notwithſtanding) rejoyce therein. So that my preſent buſineſs is, not ſo much to perſwade you, whoſe hearts, I hope, God hath already perſwaded, to ſo good a work; as to make your Fames and Reſpects, which are great among them, an innocent Bait to tempt them to their Duty. And if either your Name or Intereſt may be uſeful to ſuch an end, I preſume I may uſe them freely, and welcome: for, ſure I am, they can never be put to a better uſe.*

Well then, I will make bold to ſend this ſmall Adventure *in your Ships; and if the Return of it be but the Converſion of one ſoul to God, I ſhall reckon that I have made a better Voyage than you, let your Returns be never ſo rich.*

How these things will affect them, I know not. I do suppose it will produce different effects upon them, according to the different tempers of their spirits, and according as God shall command or suspend the Blessing. Possibly some will storm at the close and cutting Rebukes of the Word, (for most mens Lusts are a great deal more sensible and tender than their Consciences) and will fondly imagine that this necessary Plainness tends to their reproach. But if none but the guilty can be supposed to be angry at them, they will thereby reproach themselves a great deal more than ever I intended to do.

I confess it is a bitter Pill, and compounded of many operative and strong Ingredients, which do acute it; but not a jot more than is necessary. I shall beg the assistance of your Prayers to God for them, and of your grave Admonitions and Exortations to them for God; which will much help its Operation, and

facilitate my design to do their Souls a piece of everlasting service; with which design I can truely say I even travel in pain for them. Your assistance therefore in this good Work, will put the highest obligation upon

Your most affectionate

Friend and Servant

to be commanded,

JOHN FLAVEL.

A

A Sober Consideration Of the Sin of DRUNKENNESS.

IN the former Treatise I have endeavoured to Spiritualize earthly Objects, and elevate your thoughts to more sublime and excellent Contemplations; that earthly things may rather be a *step*, than a *stop* to Heavenly. You have therein my best advice, to guide you in your Course to the Port of your Eternal Rest and Happiness.

In this, I have given warning of some dangerous Rocks and Quick-sands that lie upon your left hand; upon which millions of Souls have perished, and others are wilfully running to their own perdition. Such are the horrid Sins of *Drunkenness*, *Uncleanness*, profane *Swearing*, *Violation of Promises* and Ingagements made to God, and *Atheistical slighting and contempt of Death and Eternity*. All which I have here given warning of, and held

forth a Light to discover where your danger is. If after this you obstinately prosecute your Lusts, and will not be reclaimed; you perish without Apology, I have freed mine own Soul.

Let none interpret this necessary plainness, as a reproach to Scarmen, as if I represented them to the world worse than they are. If upon that account any of them be offended, methinks these three or four Considerations should remove that offence. First, that if this close and plain dealing be necessary in order to your Cure, and you will be offended thereat, it's better you should be offended than God. Ministers are often put upon lamentable streights, they sail betwixt *Scylla* and *Charybdis*; the wrath of God upon one side, if we do not speak plain, and home, as the necessity of the Case requires; and Man's wrath, if we do: What shall we do in this streight? Either God or you, it seems, must be offended; and if it cannot be avoided, I shall rather hazard your anger than Gods, and think it far more tolerable.

Secondly, If you did but see the necessity and end of this manner of dealing with your Souls, you would not be offended. But put it into a more sensible case, and you will see and acknow-

acknowledg it presently. If I should see an high-built Wall giving way, and ready to fall upon you; would you be angry with me, if by plucking you out of the danger, I should pluck your arm out of joynt? Certainly you would not. Why this is the case here: See *Isa.* 30. 13. *Therefore this Iniquity shall be unto you as a breach ready to fall, swelling out in a high Wall, whose breaking cometh suddenly, at an instant.*

Thirdly, What a madness is it to abide in a condition over which all Woes and Curses hang, and yet not be able to endure to hear of it! Why what will it profit you to have your misery hid from your eyes, and kept from your ears a little while? You must see this wrath, and hear louder vollies of Woes from your own Consciences, if you remain in this condition. You cannot bear that from us, which your Consciences will one of these days preach themselves to you, and that in a more dreadful dialect than I have used here.

Fourthly, I do not charge these sins indifferently upon all Sea-men. No, I know there are some choice and good men amongst your men, that fear an Oath, and hate even the garments spotted with the flesh, who are (I question not) the credit and glory of our

English Nation, in the eyes of Strangers that converse with them. Nor yet do I think, that all that are wicked amongst them, are equally guilty of all these evils; for though all that are graceless, be equally under the dominion of *Original Corruption*, yet it follows not from thence, that therefore actual sins must reign alike in them: There is great difference, even among ungodly men themselves, in this respect; which difference ariseth from their various Customs, Constitutions, Abilities, Educations, and the different Administrations of the Spirit, in enlightning, convincing, and putting checks upon Conscience: For though God be not the *Author*, yet he is the *Orderer* of sin. And this makes a great disparity, even among wicked men themselves. Some are persons of good Moral, though not Gracious Principles, which produce a civil and sober, though not a holy and a religious Life. And others, though they live in some one of these Lusts, yet are not guilty of some others of them. For it is with Original Corruption, just as it is with the sap of the Earth, which though it be the matter of all kind of Fruits, yet in some ground it sorts better with one grain than with another: And so in Plants, in one tree it becomes an Apple, in another a Cherry; even so

ſo it is with this Original Corruption: In one man it runs moſt into Swearing, in another into Uncleanneſs, in a third into Drunkenneſs. Luſt is nothing elſe but the corrupt appetite of the Creature to ſome ſinful object: And therefore look as it is with the Appetite with reſpect to Food, ſo it is with the vitiated Appetites of Souls to ſin. One man loves this Food beſt, and another that; there is endleſs variety in that, and ſo in this.

Having ſpoken thus much to remove offence, I ſhall now beg you to peruſe the following Diſcourſe. Conſider what evidence theſe things carry with them. Search the alledged Scriptures, ſee if they be truely recited and applied to the caſe in hand: And if ſo, Oh tremble at the truth you read; bring forth your Luſts that they may die the death: Will you not part with theſe abominable practic's till Death and Hell make the ſeparation? Ah how much better is it for you, that Grace ſhould do it! And becauſe many of you ſee not the danger, and therefore prize not the Remedy, I do here Requeſt all thoſe that have the Bowels of Pity in them for their poor Relations, who are ſinking, drowning, periſhing, to ſpread theſe following Cautions before the Lord for a Bleſſing, and then put them into their hands. And oh that

all

all pious Masters would perswade those that are under their charge to buy this ensuing Treatise, and diligently peruse it. And the first Caution I shall give them, is this.

I. CAUTION.

TAke heed and beware of the detestable Sin of *Drunkenness*, which is a beastly sin, a voluntary madness, a sin that unmans thee, and makes thee like the beast that perishes; yea, sets thee below the brute beasts, which will not drink to excess; or if they do, yet it's not their sin. One of the Antients calls it, "A distemper "of the Head, a subversion "of the senses, a tempest in "the tongue, a storm of the "body, the shipwrack of "vertue, the loss of time, a "wilful madness, a pleasant "devil, a sugar'd poyson, a "sweet sin, which he that "has, has not himself, and "he that commits it, doth "not only commit Sin, "but he himself is altogether sin. It is a Sin at which the most sober Heathens

Turbatio capitis, subversio sensus, tempestas linguæ, procella corporis, naufragium virtutis, amissio temporis, insania voluntaria, blandus dæmon, dulce venenum, suave peccatum, quam qui habet, ipsum non habet, quam qui facit, peccatum non facit, sed ipse totus est peccatum. Aug. ad Sacr. Virginis.

Heathens blushed. The *Spartans* brought their Children to loath it, by shewing them a Drunkard whom they gazed at as a Monster: even *Epicurus* himself, who esteemed happiness to consist in Pleasure, yet was temperate, as *Cicero* observes: Among the Heathen, he was accounted the best man, that spent more Oyl in the Lamp, than Wine in the Bottle. Christianity could once glory in its Professors: *Tertullian* saith of the Primitive Christians, They sate not down before they prayed, they eat no more than might suffice hunger, they drank no more than was sufficient for temperate men; they did so eat and drink, as those that remembred they must pray afterward. But now it may blush to behold such beastly Sensualists adorning themselves with its name, and sheltring themselves under its wings.

And amongst those that profess Christianity, how ordinarily is this sin committed by Seamen? This insatiable *Dropsie* is a Disease that reigns especially among the inferiour and ruder sort of them. Some of them have gone aboard drunk, and laid the foundation of their Voyage in sin. O what a preparation is this! They know not whether ever they shall see the Land of their Nativity any more; the next Storm may send them into Eternity: yet this is

is the Farewel they take; this is their preparation to meet the Lord. And so in their Returns, notwithstanding the terrible and astonishing Works of the Lord, which they have beheld with their eyes, and their marvellous preservation in so great and terrible extremities; yet thus do they requite the Lord, assoon as their dangers are over, as if they had been deliver'd to commit all these abominations. But a few hours, or days since, they were reeling to and fro upon a stormy Ocean, and staggering like drunken men, as it is *Psal.* 107. 27 and now you may see them reeling and staggering in the streets, drowning the sense of all those precious Mercies and Deliverances in their drunken Cups.

Reader, If thou be one that is guilty of this sin, for the Lords sake, bethink thy self speedily, and weigh, with the reason of a man, what I shall now say, in order to thy Conviction, Humiliation, and Reformation. I need not spend many words, to open the nature of this sin to you: we all grant, that there is a lawful use of Wine and strong Drink, to support Nature, not to clog it; to cure Infirmities, not to cause them. *Drink no longer water, but use a little Wine, for thy stomachs sake, and thine often*

Qui dedit aquam, dabit vinum.

often infirmities, saith Paul to Timothy, 1 Tim. 5. 23. mark; drink not water, but wine, sed modice (i. e.) medice; pro remedio, non pro deliciis, saith Ambrose: that is, use it modestly, viz. Medicinally, not for pleasure, but for Remedy. Yea, God allows it, not only for bare necessity, but for cheerfulness and alacrity, that the body may be more fit and expedite for duty, Prov. 31. 7. But further no man proceeds, without the violation of Sobriety. When men sit till Wine have inflamed them, and reason be disturbed (for Drunkenness is the privation of reason, caused by immoderate drinking) then do they come under the guilt of this horrid and abominable Sin. To the satisfaction and refreshment of nature, you may drink; for it is a part of the Curse, to drink, and not be satisfied: but take heed you go no further. *For Wine is a* [*mocker*] *strong Drink is raging, and whosoever is deceived thereby is not wise*, Pro. 20. 1. The Throat is a slippery place; how easily may a sin slip through it into the Soul? these sensual Pleasures have a kind of inchanting power upon the Soul; and by custom gain upon it, till they have enslaved it, and brought it under their power. Now this is the sin against which God hath delivered so many Precepts, and denounced so many Woes, in his

Word,

Word: *Ephes.* 5. 18. *Be not drunken with wine wherein is excess.* Rom. 13. 13. *Not in rioting and drunkenness, not in chambering and wantonness.* Isa. 5. 11. *Wo to them that rise early in the morning that they may follow strong drink, that continue until night, till wine inflame them*; with many other of dreadful importance. Now to startle thee for ever from this abominable and filthy lust, I shall here propound to thy Consideration these terrifying Arguments, and Oh that they might stand in the way, as the Angel did in *Balaam*'s, when thou art in the prosecution of thy sensual Pleasures! And the first is this:

Arg. 1. It should exceedingly dissuade from this Sin, to consider that it is an high abuse of the Bounty and Goodness of God, in affording us those sweet Refreshments, to make our Lives comfortable to us upon earth. In *Adam* we forfeited all right, to all earthly, as well as heavenly Mercies. God might have taken thee from the Womb, when thou wast a Sinner but of a span long, and immediately have sent thee to thine own place: thou hadst no right to a drop of water, more than what the bounty of God gave thee. And whereas he might have thrust thee out of the world, as soon as thou camest into it, and so all those days of mercy thou hast had on earth, might have been spent

in howling and unspeakable misery in Hell: Behold the Bounty and Goodness of God in thee; I say, behold it, and wonder: He hath suffered thee for so many years to live upon the earth, which he hath prepared and furnished with all things fit for thy necessity and delight, out of the earth on which thou treadest, *he bringeth forth thy food, and* [*Wine*] *to make glad thy heart*; Psal. 104. 14, 15. And dost thou thus requite the Lord? Hath Mercy armed an enemy, to fight against it with its own Weapons? Ah that ever the Riches of his Goodness, Bounty, and Long-suffering (all which are arguments to lead thee to Repentance) should be thus abused! If God had not been so bountiful, thou couldst not have been so sinful.

Arg. 2. It degrades a man from the honour of his Creation, and equalizeth him to the beast that perisheth. Wine is said to take away the heart, *Hos.* 4. 11. (*i. e.*) the wisdom and ingenuity of a man, and so brutifies him; as *Nebuchadnezzar*, who lost the heart of a man, and had the heart of a beast given him. *Dan.* 4. 32. The heart of a man hath generosity and sprightliness, brave vigorous spirits in it, capable of, and fitted for noble and worthy actions and imployments; but his lust effemi-

nates

nates, quenches, and drowns that maſculine vigour in the puddle of exceſs and ſenſuality. For no ſooner is a man brought under the dominion of this Luſt, but the government of Reaſon is renounced, which ſhould exerciſe a coercive power over the Affections; and all is delivered up into the hand of Luſt and Appetite; and ſo they act, not by diſcretion and reaſon, but by Luſt and Will, as the Beaſts do by Inſtinct. The ſpirit of Man entertains it ſelf with intellectual and chaſt Delights, the ſoul of a Beaſt is onely fitted for ſuch low, ſenſitive and dreggie Pleaſures. Thou haſt ſomething of the *Angel*, and ſomething of the *Beaſt* in thee; thy Soul partakes of the nature of Angels, thy Body of the nature of Beaſts: Oh how many pamper the *Beaſt*, while they ſtarve the *Angel*! God in the firſt Charter, put all the Creatures in ſubjection to thee; by this Luſt thou putteſt thy ſelf in ſubjection to the creature, and art brought under his power, 1 *Cor.* 6. 12. If God had given thee the feet or head of a beaſt, Oh what a miſery wouldſt thou have eſteemed it! And is it nothing to have the heart of a Beaſt? Oh conſider it ſadly.

Arg. 3. It is a Sin by which thou greatly wrongeſt and abuſeſt thine own Body. The Body is the Souls Inſtrument, it is as the Tools

are

ire to a skilful Artificer, this Luſt both dulls and ſpoils it, ſo that it's utterly unfit for any ſervice of him that made it. Thy body is a curious piece, not made by a word of *command*, as other Creatures, but by a word of *counſel*. *I am fearfully and wonderfully made, and curiouſly wrought*, (ſaith the *Pſalmiſt*) Pſal. 139. 14. or as the Vulgar, *Acce pictus ſum*, Painted as with a Needle, like a Garment of Needle-work of divers colours, richly embroydered. Look how many members, ſo many wonders. There are Miracles enough (ſaith one) betwixt head and foot, to fill a volume. There is (ſaith another) ſuch curious workmanſhip in the eye, that upon the firſt ſight of it, ſome Atheiſts have been forced to acknowledge a God; eſpecially that fifth Muſcle in the eye is wonderful, whereby (as a learned * Author obſerves) Man differeth from all other Creatures, who have but four; one to turn the eye downward, a ſecond to hold it forward, a third to move it to the right hand, a fourth to the left, but none to turn it *upward*, as a man hath. Now judge in thy ſelf, did God frame ſuch a curious piece, and enliven it with a Soul, which is a ſpark, a ray of his own light, whoſe motions are ſo quick, various and indefatigable, whoſe flights of reaſon are ſo tranſcen-

* *Columb. de re Anat.*

dent, did God, thinkest thou, send down this curious piece, the top and glory of the Creation, the *Index* and *Epitome* of the whole world, Eccl. 12. 2. did God (I say) send down this picture of his own perfection, to be but as a strainer for meats and drinks, a sponge to suck in Wine and Beer? Or canst thou answer for the abuse and destruction of it? By this excess thou fillest it with innumerable diseases under which it languisheth, and at last thy life, like a lamp extinguisht, being drowned with too much oyl. Infinite Diseases are begotten by it (saith *Zanch.*) hence come Apoplexies, Gouts, Palsies, sudden Death, trembling of the hands and legs; hereby they bring *Cain*'s curse upon themselves, saith *Ambrose*. Drunkenness slays more than the Sword. Oh! what a terrible thing will it be to consider upon a Death-bed, that these pains and aches are the fruits of thy Intemperance and Excess! *Who hath woe? Who hath sorrow? Who hath contention? Who hath babling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at Wine, they that go to seek mixt Wine,* Prov. 23. 29, 30. this *Enumeration*, and many of *Interrogati-*

Infinita morborum genera inde nascuntur. Apoplexia, Paralyses, Arthritides, &c. Ille optimus medicus sibi, qui modicus cibi. Aug.

he ſeems to make it a difficult thing to recount the miſeries that Drunkenneſs loads the outward man with: for look as Vermine abound where there is ſtore of Corn, ſo do Diſeaſes in the bodies of Drunkards, where crudities do ſo abound. Now methinks if thou have no regard to thy poor Soul, or the glory of God; yet ſuch a ſenſible Argument as this, from thy body, ſhould move thee.

Arg. 4. Drunkenneſs waſtes and ſcatters thine eſtate, Poverty attends exceſs: the Drunkard ſhall be cloathed with Rags, and brought to a morſel of bread. *Solomon* hath read thy fortune, Prov. 21. 17. *He that loveth Wine and Oyl ſhall not be rich.* Luxury and Beggary are ſeldom far aſunder. When *Diogenes* heard a Drunkards houſe cryed to be ſold; I thought quoth he, it would not be long ere he vomited up his houſe alſo. The *Hebrew* word ירוש and the *Greek* word ἀσωτία, which ſignify Luxury; the former is compounded of two words, which ſignify, *Thou ſhalt be poor*; and the latter ſignifies the loſing of the poſſeſſion of that good which is in our hand. *The Drunkard and the Glutton ſhall ſurely come to poverty*, Prov. 23. 21. In the *Hebrew* it is, He ſhall be diſinherited, or diſpoſſeſſed. It doth not only diſpoſſeſs a man of his Reaſon, which is a rich and fair inheritance gi-

ven to him by God, but it also dispossesses him of his estate: it wastes all that either the provident care of thy Progenitors, or the blessing of God upon thine own industry, hath obtained for thee. And how will this sting like an Adder, when thou shalt consider it? *Apicius* the *Roman*, hearing that there were seven hundred Crowns only remaining of a fair estate, that his Father had left him, fell into a deep Melancholy, and fearing want, hanged himself, saith *Seneca*. And not to mention the miseries and sorrows they bring hereby upon their Families, drinking the tears, yea, blood of their Wives and Children: Oh what an account will they give to God, when their reckoning day comes! Believe it, Sirs, there is not a shilling of your estates, but God will reckon with you for the expence thereof. If you have spent it upon your lusts, while the necessity of your families, of the poor, called upon you for it; I should be loth to have your account to make, for a thousand times more than ever you possessed. O woful expence, that is followed with such dreaful reckonings!

Arg. 5. Consider what vile and ignominious Characters the Spirit of God hath put upon the subjects of this sin. The Scripture every where notes them for infamous, and most abominable persons.

persons. When *Eli* supposed *Hannah* to be drunken, *Count not thy hand-maid a daughter of* Belial, said she, 1 *Sam.* 1. 16. Now a Son or daughter of *Belial* is, in Scripture-language, the vilest of men or women. So Psal. 69. 12. *They that sit in the gate, speak against me, and I am the Song of Drunkards,* (*i. e.*) of the basest and vilest of men, as the opposition plainly shews; for they are opposed to them that sit in the gate, that is, honourable persons. The Lord would have his people shun the society of such, as a pest. Not to eat with them, 1 *Cor.* 5. 11. Yea, the Scripture brands them with Atheism; they are such as have lost the sense and expectation of the Day of Judgment; minde not another world, nor do they look for the coming of the Lord, *Matth.* 24. 27, 28. He saith the Lord delayeth his coming, and then falls a drinking with the drunken. The thoughts of that day will make them leave their Cups, or their Cups will drown the thoughts of such a Day. And will not all the contempt, shame and infamy, which the Spirit of God hath poured on the head of this sin, cause thee to abhor it? Do not all Godly, yea, Moral Persons, abhor the Drunkard? Oh, methinks the shame that attends it, should be as a fence to keep thee from it.

Arg. 6. Sadly consider, there can be nothing of the sanctifying Spirit in a soul that is under the dominion of this lust; for upon the first discovery of the Grace of God, the Soul renounces the Government of Sensuality. *The Grace of God that bringeth Salvation, teacheth men to live soberly*, Tit. 2. 11, 12. That is one of its first effects. Drunkenness indeed may be found among Heathens, that are lost in the darkeness of Ignorance; but it may not be once named among the Children of the Day. *They that be drunken, are drunken in the night; but let us that are of the day be sober*, 1 Thes. 5. 7, 8. And the Apostles often oppose Wine and the Spirit as things incompatible, Ephes. 5. 18. *Be not drunk with Wine wherein is excess, but be filled with the Spirit.* So Jude 19. *Sensual, not having the Spirit.* Now what a dreadful Consideration is this! *If any man have not the Spirit of Christ, the same is none of his*, Rom. 8. 9. Sensual persons have not the Spirit of Christ, and so can be none of his. It's true, *Noah*, a Godly man, once fell into this sin, but as *Theodoret* saith, and that truely, it proceeded *ab inexperientiæ, non ab intemperantia*, from want of experience of the force and power of the Grape, not from Intemperance; and besides, we finde not that ever he was again o-

ver-

vertaken with that sin; but thou knowest it, and yet persistest. O wretched Creature! the Spirit of Christ cannot dwell in thee. The Lord help thee to lay it to heart sadly.

Arg. 7. It's a Sin over which many direful woes and threats hang in the Word, like so many lowring clouds, ready to pour down vengeance upon the heads of such Sinners. Look as the condition of the Saints is compassed round with Promises, so is yours with Threatnings, Isai. 5. 11. *Wo to them that rise up early in the morning, that they may follow strong drink, and continue until night, until Wine inflame,* So Isai. 28. 1, 2. *Wo to the Crown of Pride, to the Drunkards of* Ephraim, &c. With many other, too long to enumerate here. Now consider what a fearful thing it is to be under these woes of God: Sinner, I beseech thee, do not make light of them, for they will fall heavy; assure thy self, not one of them shall fall to the ground; they will all take place upon thee, except thou repent.

There are woes of Men, and woes of God: Gods woes are true woes, and make their condition woful to purpose on whom they fall. Other woes (as one saith) do but touch the skin, but these strike the Soul; other woes are but temporal, these are eternal; others do

only part betwixt us and our outward comforts; these betwixt God and us for ever.

Arg. 8. Drunkenness is a leading sin, which has a great retinue and attendence of other sins waiting on it; it's like a sudden Land-flood, which brings a great deal of dirt with it. So that look as Faith excels among the Graces, because it enlivens, actuates, and gives strength to them; so is this among sins. It is not so much a special sin against a single Precept of God, as a general violation of the whole Law, (saith accurate *Ames.*) It doth not only call off the guard, but warms and quickens all other Lusts, and so exposes the Soul to be prostituted by them. (2.) It gives occasion, yea, is the real cause of many contentions, and fatal quarrels, Prov. 23. 29. *Who hath woe? Who hath sorrow? Who hath* [contention] *babling, wounds without cause? They that tarry long at the wine.* &c. *Contention* and *Wounds* are the ordinary effects of drunken meetings: when Reason is deposed, and Lust heated, what will not men attempt? (2.) Scoff and reproaches of the ways and people of God. *Psal.* 69. 12. David was *the Song of the Drunkards.* (3.) It's the great incendiary to Lust: You shall finde rioting and drunkenness, joyned with chambering and wantonness, *Rom.* 13. 13. *Nunquam ego ebri-*

um

non caſtum putabo, ſaith *Hierome*, I will never think a drunkard to be chaſte. *Solomon* plainly tells us, what the iſſue will be, Prov. 23. 33. *Thine eyes ſhall behold a ſtrange woman, and thy heart ſhall utter perverſe things*, ſpeaking of the Drunkard. It may be called *Gad*, for a troop followeth it. Hence one aptly calls it, *The Devils bridle*, by which he turneth the ſinner which way he pleaſes: he that is overcome by it, can overcome no other ſin.

Arg. 9. But if none of the former Conſiderations can prevail, I hope theſe two laſt may, unleſs all ſenſe and tenderneſs be loſt. Conſider therefore in the *9th* place, That Drunkards are in Scripture marked out for Hell: the Characters of Death are upon them. You ſhall finde them pinioned with other Sons of death, 1 Cor. 6. 9, 10. *Know ye not, that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived: Neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abuſers of themſelves with Mankinde, nor Thieves, nor Covetous, nor* [*Drunkards,*] *nor Revilers, nor Extortioners, ſhall inherit the Kingdom of God.* Oh dreadful thunder-bolt! He is not *aſleep*, but *dead*, that is not ſtartled at it. Lord, how are guilty ſinners able to face ſuch a Text as this is! Oh Soul! Dareſt thou for a ſuperfluous Cup adventure

adventure to drink a Cup of pure unmixed wrath? Oh think when the Wine ſparkles in the glaſs, and gives its colour, think, I ſay, what a Cup of trembling is in the hand of the Lord for thee. Thou wilt not now believe this; Oh but the day is coming, when thou ſhalt know the price of theſe brutiſh pleaſures. Oh it will then ſting like an Adder. Ah! this ſhort-lived beaſtly pleaſure is the price for which thou ſelleſt Heaven, and rivers of pleaſure that are at Gods right hand.

Obj. *But I hope I ſhall repent, and then this Text can be no bar to my Salvation.*

Sol. True, if God ſhall give thee Repentance, it could not. But in the laſt place, to awaken thee throughly, and ſtartle thy ſecure Conſcience, which Senſuality hath brawned and cauterized, let me tell thee,

Arg. 10. That it is a ſin out of whoſe power few or none are ever reſcued or reclaimed. On this account it was that Saint *Auguſtine* called it the *Pit of Hell*: he that is addicted to this Sin, becomes incurable (ſaith a *Reverend Divine*) for ſeldome, or never, have I known a Drunkard recalled. And its power to hold the ſoul in ſubjection to it, lies in two things eſpecially: (1) as it becomes habitual; and habits are not eaſily bro-

Amef. de Conſc. P. 139.

ken;

en; be pleaſed to view an Example in the
ſle, Pro. 23. 35. *They have ſtriken me ſhalt thou
y, and I was not ſick; they have beaten me,
nd I felt it not. When I ſhall awake, I will
ek it yet again.* (2.) As it *takes away the
art*, Hoſ. 4. 11. that is, the underſtanding,
aſon and ingenuity of a man, and ſo makes
m uncapable of being reclaimed by counſel.
pon this account it was, that *Abigail* would
ot ſpeak leſs or more to *Nabal*, till the Wine
as gone out of him, 1 *Sam.* 25. 36, 37. plain-
y intimating, that no wholſome counſel can
et in, till the Wine be gone out. When one
sked *Cleoſtratus*, whether he were not aſha-
ned to be drunken, he tartly replied; *And
re not you aſhamed to admoniſh a Drunkard?*
ntimating that no wiſe man would caſt away
n admonition upon ſuch an one. And it not
nly renders them uncapable of counſel for the
ime, but by degrees it beſots and infatuates
them; which is a very grievous ſtroke from
God upon them, making way to their eternal
ruine. So then you ſee upon the whole, what a
dangerous gulph the ſin of Drunkenneſs is. I
beg you for the Lords ſake, and by all the regard
you have to your ſouls, bodies, and eſtates, be-
ware of it. Oh conſider theſe ten Arguments
I have here produced againſt it. I ſhould have-

proceed-

proceeded to answer the several Pleas and Excuses you have for it. But I mind brevity, and shall shut up this first Caution, with a very pertinent and ingenious Poem of Mr. *George Herbert*, in his Temple.

Drink not the third glass, which thou canst not
when once it is within thee; but before [*tame*
Mastrule it as thou list, and pour the shame
which it will pour to thee, upon the floor.
It is most just to throw that on the ground,
Which would throw me there, if I kept the [*round*
He that is drunken may his Mother kill,
lie with his Sister; he hath lost the Reins;
Is outlaw'd by himself: all kind of ill
did with the liquor slide into the veins.
The Drunkard forfeits Man, and doth devest
All worldly right, save what he has by Beast.

Shall I to please anothers wine-sprung minde,
lose all mine own? God has giv'n me a measure
short of his Can, and Body: must I finde
a pain in that wherein he finds a pleasure?
Stay at the third glass; if thou lose thy hold,
Then thou art modest, & the wine grows bold.

If Reaſon move not Gallants, quit the room,
(all in a ſhipwrack ſhift their ſeveral way.)
Let not a common ruine thee entomb;
be not a beaſt in courteſie, but ſtay;
Stay at the third glaſs, or forgo the place;
Wine above all things doth Gods ſtamp deface.

II. CAUTION.

THe Second Evil I ſhall deal with, is the evil of the Tongue, which, as St. *James* ſaith, is full of deadly Poyſon, Oaths, Curſes, Blaſphemies: and this Poyſon it ſcatters up and down the world in all places; an untamed member that none can rule, *Jam.* 3.7, 8. The fierceſt of beaſts have been tamed by man, (as the Apoſtle there obſerves) which is a relique of his old ſuperiority and dominion over them; But this is an unruly Member that none can tame, but he that made it: no beaſt ſo ſtrange and crabbed as this is. It may be, I may be bitten by it for my labour and endeavours to put a reſtraint upon it: but I ſhall adventure it. My deſigne is not to diſhonour or exaſperate you: But if my faithfulneſs to God and you ſhould accidentally do ſo, I cannot help that.

Friends, Providence oftentimes confines many of you together within the narrow limits

of

of a Ship, where you have time enough, a
if your hearts were ſanctified, many choice a
vantages of edifying one another. O wh
tranſcendent ſubjects doth Providence day
preſent you with, to take up your diſcourſe
How many experiences of extraordinary me
cies and preſervations have you to relate to o
another, and bleſs the Lord for! Alſo, ho
many works of wonder do you daily behol
who go down into the deeps! O what he
venly imployment is here for your tongue
how ſhould they be talking of all his wonder
how ſhould you call upon each other, as *Da*
did, Pſal. 66. 16. *Come hither, and I will t*
you what God hath done for my ſoul, at ſuch
time, in ſuch an extremity. How ſhould y
call upon one another, to pay *the vows your li*
have uttered in your diſtreſs? Thus ſhould o
provoke another to this Angelical work, as o
lively bird ſets the whole flock a chirping.

But tell me, Sirs, ſhould a man come abou
you at Sea, and ask of you, as Chriſt did
thoſe two Diſciples going to *Emmaus*, Lu
24. 17. *What manner of communication is th*
that ye have by the way? O what a ſad a
count would he have from moſt of you! It m
be he ſhould find one *jeſting*, and another *ſwe*
ring, a third *reviling* Godlineſs and the Prof
ſo

sors of it; So that it would be a little Hell for a serious Christian to be confined to your society. This is not (I am confident) the manner of all. We have a company of more sober Seamen, and blessed be God for them; but surely thus stands the case with most of you. Oh what stuff is here from persons professing Christianity, and bordering close upon the confines of Eternity, as you do!

It is not my purpose to write of all the diseases of the Tongue, that would fill a volume, and is inconsistent with my intended brevity. Who can recount the evils of the tongue? The Apostle saith, *It is a world of Iniquity*, Jam. 3. 6. And if there be a world of Sin in one member, who can number the Sins of all the members? *Laurentius* reckons as many sins of the Tongue, as there are Letters in the *Alphabet*. And it is an observable Note that one hath upon *Rom.* 3. 13, 14. That when *Paul* anatomizeth the natural man there, he insisteth longer upon the Organs of Speech, than all the other members. *Their throat is an open sepulchre, with their tongues they have used deceit, the poyson of Asps is under their lips, their mouth is full of cursing and bitterness.*

But to be short, we finde the Spirit of God in Scripture comparing the Tongue to a tree, Pro.

15. 4. *A wholesome tongue is a Tree of Life.* And words is the fruit of the tree, *Isai.* 57. 12. *I create the fruit of the lips.* Some of these trees bear precious fruits, and it is a lovely sight to behold them laden with them in their seasons, Prov. 25. 11. *A word fitly spoken, is like Apples of Gold in Pictures of Silver.* Such a Tongue is as a Tree of Life. Others of these Trees bear evil Fruit, Grapes of *Sodome*, and Clusters of *Gomorrah.* I shall onely insist upon two sorts of these fruits, *viz.* (1.) Withered sapless fruit; I mean, idle and unprofitable words. (2.) Rotten and corrupt fruit; I mean, prophane Oaths, and prophanations of the sacred Name of God. No fruit in the world so apt to corrupt and taint, as the fruits of the Lips. When it is so, the Scripture calls it σαπρὸν λόγον corrupt or rotten communication, *Ephes.* 4. 29. To prevent this, the Spirit of God prescribes an excellent way to season our words, and keep them sweet and sound, that they may neither wither nor become idle and sapless, nor putrifie and become rotten, as prophane words are, Col. 4. 6. *Let your speech be alway with grace, seasoned with salt, that you may know how to answer every man.* Oh if the salt of Grace were once cast into the fountain, the Heart, the streams must needs become more savory and plea-

pleasant, as the waters of *Marah* when they were healed. My present work is to attempt the cure of this double evil, of *idle words*, and *prophane Oaths*, whereof thousands among you are deeply guilty. I shall begin with the first, *viz.*

1. IDLE WORDS: that is, useless Chat, unprofitable Talk, that is not referred any way to the glory of God: This is a common evil, and little regarded by most men, but yet a sin of severer aggravations than the most imagine. Light words weigh heavy in Gods ballance.

Arg. 1. For first, the evil of them is exceedingly aggravated by this: They abuse and pervert the Tongue, that noble member, from that employment and use which God by the law of Creation designed it to. God gave not to man the Organs and power of Speech (which is his excellency above the Beasts) to serve a passion, or vain humour, to vent the froth and vanity of his spirit; but to extol his Creator, and render him the praise of all his admirable and glorious works. For though the Creation be a curious well-tuned Instrument, yet man is the Musician that must touch it and make the melody; this was the end of God in forming those instruments and Organs: but now hereby they

are ſubject to Satan and Luſt, and employed to the diſhonour of God that made them. God is pleaſed to ſuſpend the power of Speech (as we ſee in Children) till Reaſon begin to bud in them; they have not the liberty of the one, till they have the uſe of the other: which plainly ſhews, that God is not willing to have our words run waſte.

Arg. 2. It is a ſinful waſting of our precious time, and that puts a further aggravation upon it. Conſider, Sirs, the time of Life is but a little ſpot betwixt two Eternities. The long-ſuffering God wheels about thoſe glorious Celeſtial Bodies over your heads in a conſtant revolution, to beget time for you; and the preciouſneſs of every minute thereof reſults from its uſe and end: It is intended and afforded as a ſpace to you to repent in, *Rev.* 2. 21. And therefore great things depend upon it; no leſs than your eternal Happineſs or Miſery, hang upon thoſe precious opportunities. Every minute of it hath an influence into Eternity. How would the damned value one hour of it if they might enjoy it! The buſineſs you have to do in it, is of unſpeakable weight and concernment; this great work, this Soul-work and Eternity-work lies upon your hands, you are caſt into ſtraights of time about it. And

so, Oh what an evil is it in you, to waste it away thus to no purpose!

Arg. 3. It's a sin that few are sensible of, as they are of other sins, and therefore the more dangerous. It's commonly committed, and that without checks of Conscience. Other sins, as Murther and Adultery, though they be horrid sins, yet are but seldom committed; and when they are, Conscience is startled at the horridness of them: Few, except they be prodigious wretches indeed, dare make light of them. But now for idle and vain words, there are innumerable swarms of these every day, and few regard them. The intercourse betwixt the heart and tongue is quick; they are quickly committed, and as easily forgotten.

Arg. 4. And then 4thly, They have mischievous effects upon others. How long doth an idle word or fooliſh jest stick in mens minds, and become an occasion of much sin to them? The froath and vanity of thy Spirit, which thy tongue so freely vents among thy vain Companions, may be working in their minds, when thou art in the dust, and so be transmitted from one to another; for unto that no more is requisite than an *objective existence* of those vain words in their memories. And thus mayest thou be sinning in the persons of thy

Companions, when thou art turned into du
And this is one reaſon that *Suarez* gives for
general Judgment, after men have paſt the
particular judgment, immediately after the
death, *Becauſe* (ſaith he) *after this, multitud*
of ſins by their means will be committed in t
world, for which they muſt yet be judged to
fuller meaſure of wrath. So that look as man
of the precious Servants of God now in glor
have left many weighty and holy Sayings b
hinde them, by which many thouſands of ſou
have been benefited, and God glorfied o
Earth, after they had left it: So thou leave
that vanity upon the minde of others behin
thee, by which he may be diſhonoured t
many generations.

And then 2. For PROPHANE OATHS
the corrupt fruit of a graceleſs heart; Oh ho
common are theſe among you! yea, the habi
of ſwearing is ſo ſtrengthened in ſome, tha
they have loſt all Senſe and Conſcience of th
ſin. Now, Oh that I might prevail with you
to repent of this wickedneſs, and break th
force of this cuſtomary evil among you! Wil
you but give me the reading of a few page
more; and weigh with the reaſon of men
what you read? If you will not hearken t
counſel, it is a fatal ſign, 2 *Cor.* 2. 15, 16. and

you ſhall mourn for this obſtinacy hereafter, *Prov.* 5. 12, 13. Deſperate is that evil that ſcorns the remedy. And if you have patience to read it, the Lord give you an heart to conſider what you read, and obey the Counſels of God; or elſe it were better thine eyes had never ſeen theſe lines. Well then, I beſeech you, conſider,

Arg. 1. That prophane Oaths are an high abuſe of the dreadful and ſacred Name of God, which ſhould neither be ſpoken or thought of without the deepeſt awe and reverence. It is the taking of that ſacred Name in vain, *Exod.* 20.7. Now God is exceeding tender and jealous over his Name: it is dear to him: his Name is dreadful and glorious, *Malac.* 1. 14. *I am a great King, and my Name is dreadful among the Heathen.* The Heathen would not ordinarily mention the names of ſuch as they reverenced. *Suetonius* ſaith, that *Auguſtus* prohibited the common uſe of his name: he thought it an indignity to have his name toſt up and down in every one's mouth. Yea, ſaies Dr. *Willet* on *Exod.* 20. it was a uſe among them to keep ſecret ſuch names as they would have in reverence. They durſt not mention the name of *Demogorgon*, whom they held to be the firſt God: They thought when he was

named, the earth would tremble. Alſo the name of *Mercurius Triſmegiſtus* was very ſparingly uſed, becauſe of that reverence the people had for him. Now conſider, ſhall poor worms be ſo tender of preſerving the reverence of their names? Shall not Heathens dare to uſe the names of their Idols; and ſhall the ſacred and dreadful Name of the true God be thus bandied up and down by tongues of his own Creatures? Will not God be avenged for theſe abuſes of his Name? Be confident, he ſhall one day be ſanctified upon you in judgment, becauſe ye did not ſanctifie it according to your duty.

Arg. 2. Swearing is a part of the Worſhip of God, and therefore prophane ſwearing can be no leſs than the profanation of his worſhip and robbing him of all the glory he has thereby, Deut. 6. 13. *Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his Name.* So Jer. 4. 2. *Thou ſhalt ſwear, the Lord liveth, in Truth, in Judgment, and in Righteouſneſs.* If a man ſwears by God after this manner, God is exceedingly glorified thereby. Now that you may ſee what revenue of Glory God hath from this part of his worſhip, and how it becomes a part of Divine Worſhip, you muſt know, That an Oath is nothing elſe, but

the asking or desiring a Divine Testimony, for the confirmation of the truth of our testimony. Heb. 6. 16. *For men verily swear by the greater, and an Oath for* [*confirmation*] *is to them an end of all strife.* The corruption of humane nature by the fall, has made man such a false and fickle creature, that his single testimony cannot be sufficient Security for another, (especially in weighty Cases) to rest upon: and therefore in swearing, he calleth God for a witness of the truth of that he affirms, or promiseth. I say, calleth God to be a witness of the truth of what he saith, because he is Truth it self, and cannot lie, *Hebr.* 6. 18. Now this calling for, or asking of a Testimony from God, makes an Oath become a part of Gods Worship, and gives him a great deal of Glory and Honour: For hereby he that sweareth, acknowledgeth his *Omniscience*, and *Infallible Truth* and *Righteousness*. His *Omniscience* is acknowledged; for by this appeal to Him, we imply and acknowledge him to be *the Searcher of the hearts and reins*; that he knows the secret intents and meaning of our spirits. *His supreme and Infallible Truth* is also acknowledged; for this is manifestly carried in an Oath, That though I am a false and deceitful Creature, and my affirmation cannot ob-

fain univerſal and full credence, yet he that is greater than I, by whoſe Name I ſwear, cannot deceive. And laſtly, his *Righteouſneſs* is acknowledged in an Oath: for he that ſweareth doth either *expreſly*, or *implicitly* put himſelf under the curſe and wrath of God, if he ſwear falſely. Every Oath hath an execration or imprecation in it. Neh. 10. 29. *They entred into a curſe and an oath to walk in Gods law.* And ſo 2 Cor. 1. 23. *I call God for a record upon my ſoul.* And the uſual form in the Old Teſtament was, *The Lord do ſo to me, and more alſo.* Now hereby God hath the Glory of his Righteouſneſs and Juſtice given him by the Creature, and therefore it is a choice part of the Divine Worſhip, or of that homage which a creature oweth to his God. And if this be ſo, then how eaſily may the ſin of raſh and profane Oaths be hence argued and aggravated? The more excellent any thing is in its own nature, or the higher its elevation is by an inſtitution of God, by ſo much more horrid and abominable is the abuſe thereof. O how often is the dreadful Majeſty of Heaven and Earth called to witneſs to frivolous things! and oft to be a witneſs of our rage and fury! as 1 *Sam.* 14. 39. Is it a light thing to rob him of his peculiar Glory, and ſubject poor ſouls to his curſe and wrath, who has

ſaid, He *will be a ſwift witneſs againſt you?* Mal. 3. 5. Your tongues are nimble in committing this ſin, & God will be ſwift in puniſhing for it.

Arg. 3. It is a ſin which God hath ſeverely threatned to puniſh, and that with temporal and corporal plagues: *For by reaſon of Oaths, the land mourns*, Hoſ. 4. 2, 3. That is, it brings the heavy Judgment of God upon whole Nations, under which they ſhall mourn. And in *Zech.* 5. 1, 2, 3, 4. you have there *a Roll of curſes*, (*i. e.*) a Catalogue of judgments and woes, *the length thereof twenty Cubits* (*i. e.* ten yards.) To ſet out the multitude of woes contained in it, it's a long Catalogue: and *A flying Roll*, to denote the *ſwiftneſs* of it, it flyes towards the houſe of the Swearer, it makes haſte. The Judgments that are written in it linger not, but are even in pain to be delivered. And this flying Roll full of dreadful Woes, flies and enters into the houſe of the Swearer: *and it ſhall therein remain*, ſaith the Lord, it ſhall cleave to his family; none ſhall claw off theſe woes from him: And it ſhall conſume the Timber thereof, and the Stones thereof, (*i. e.*) bring utter ſubverſion, ruine, and deſolation to his Houſe. O dreadful ſin! What a deſolation doth it make! Your Mouths are full of Oaths, and your Houſes ſhall be

full of Curſes. Wo to that wretched Family, into which this flying Roll ſhall enter; Wo, I ſay, to the wretched Inhabitants thereof. *The Curſe of the Lord* (ſaith *Solomon*) *is in the houſe of the wicked; but He bleſſeth the* [*habitation*] *of the juſt*, Prov. 3. 33. *Tugurio-lum*, (i. e.) ſaith *Mercer*, *his poor little Tene-ment or Cottage.* There is a bleſſing, the pro-miſes like Clouds of Bleſſings dwell over it, and drop mercies on it: but a Curſe is in the houſe of the wicked. Ah, how many ſtately *Manſions* are there, in which little other lan-guage but Oaths and Curſes are heard! and theſe are as ſo much Gunpowder laid under the foundation of them, which when Juſtice ſhall ſet fire to, Oh what work will it make! Wo to the Inhabitants thereof. Well then, break off this ſin by Repentance, unleſs you in-tend to ruine your Families, and bring all the Curſes of God into your Houſes. If you have no pity for your ſelves, yet pity your Poſterity; have mercy for your Wives and Children, don't ruine all for the indulgence of a luſt.

Arg. 4. But that is not all; It brings Soul-judgments and ſpiritual plagues upon you: It brings Hell along with it. And if thou be not afraid to *ſin*, yet methinks thou ſhouldſt be

afraid

afraid to *burn*; if the Love of God can work nothing upon thy brawny heart, yet methinks the Terrors of the Lord should startle and affright it. To this purpose, I beseech you, weigh these Scriptures; and methinks, unless God hath lost all his Authority with you, and Hell all its Terrors, it should startle you. The first is that dreadful Scripture, James 5. 12. *But above all things, my Brethren, swear not; neither by Heaven, neither by the earth, neither by any other oath, but let your yea, be yea; and your nay, nay; lest ye fall into* [*Condemnation.*] O view this Text seriously. Methinks it should be like the fingers that came forth and wrote upon the Wall, that dreadful Sentence that changed the Countenance of a King, and that in the height of a frolick humour, and made his Knees smite together. Mark, [*Above all things*] a form of vehemency and earnestness, like that Ephes. 6. 16. *But above all, taking the Shield of Faith.* As Faith hath a prelation there before all the Graces, so Swearing here before all other Vices. [*Swear not*] (i. e.) *vainly, rashly, profanely*; for otherwise 'tis a lawful thing, and a part of Gods worship, as I have shewed: but swear not vain Oaths, by the Creatures, Heaven, or Earth, &c. Which is to advance the creature

ture into the room of God. A sin to which the Jews were much addicted. But, *Let your yea, be yea; and nay, nay: (i.e.)* accustome your selves to short and plain Affirmations and Negations, to a simple and candid expression of your minds. And the thundering Argument that backs it, is this; [*lest ye fall into Condemnation*] *(i.e.)* lest for these things the Judge of Heaven and Earth pass a Sentence of condemnation to Hell upon you. Oh Sirs, Dare you touch with this hot iron? Dare you from henceforward commit that Sin, that you know will bring you under the condemnation and judgment of God? Do you know what it is for a soul to be cast at Gods bar? Did you never see a poor malefactor tried at the Assizes, & observe how his face gathers paleness, how his Legs tremble, and Death displays its colours in his cheeks, when sentence is given upon him? But what's that to Gods condemnation? What is a Gallows to Hell? Another Text I would commend to your consideration is that, Exod. 20. 7. *The Lord will not hold him guiltless that taketh his Name in vain.* Where vain Oaths are especially included. Now what doth God mean, when He saith, He will not hold him guiltless? The meaning is plain, his sins shall be reckoned and imputed to him, they

shall

ſhall lie upon his Soul; he ſhall be bound over to anſwer God for them. O terrible ſentence! What Soul can bear it, or ſtand before it! *Bleſſed is the man* (ſaith *David*) *to whom the Lord imputeth not iniquity.* Surely then, curſed is that man, to whom God will impute them. And to the Swearer they ſhall all be imputed, if he break not off his ſin by repentance, and get a Chriſt the ſooner. O Soul! How dar'ſt thou think of going before the Lord with the guilt of all thy ſins upon thee? When Chriſt would adminiſter the very ſpirit of Joy in one ſentence to a poor Sinner, Matth. 9. 4. He ſaid, *Son, be of good chear, thy ſins are forgiven.* And when God would contract the ſum of all miſery into one word, He ſaith, *His ſins ſhall lie down with him in the duſt*, Job 20. 11. Ah ſoul! One of theſe days thou ſhalt be laid on thy Death-bed, or ſee the Waves that ſhall entomb thee leaping and roaring upon every ſide; and then thou wilt ſurely have other thoughts of the happineſs that lies in remiſſion of ſin, than thou haſt now. Obſerve the moſt incorrigible Sinner then; heark how he ſighs, and groans, and cries, Ah Lord! and muſt I die? And then ſee how the tears trickle down his Cheeks, and his heart ready to burſt within him. Why, what's the matter? Oh, the

Lord

Lord will not pardon him, he holds him guilty. If he were ſure his ſins were forgiven, then he could die; but oh! to appear before the Lord in them, appals him, daunts him, kills the very heart of him. He would fain cry for mercy; but Conſcience ſtops his mouth. Oh, ſaith Conſcience, how canſt thou move that tongue to God in prayer for mercy, that hath ſo often rent and torn his glorious Name, by Oaths and Curſes? Sirs! I pray you, do not make light of theſe things: they will look wiſhtly upon you one of theſe days, except ye prevent it by ſound converſation.

Arg. 5. And then laſtly, to name no more, I pray you conſider, that a cuſtom of vain words and prophane Oaths, is as plain an *indication* and *diſcovery* of an unregenerate Soul, as any in the world. This is a ſure ſign thou art none of Chriſts, nor haſt any thing to do with the promiſes and priviledges of his people; for by this the Scripture diſtinguiſheth the ſtate of Saints and Sinners, *Eccleſ.* 9. 2. *There is one event to the righteous, and to the wicked; to the clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not: as is the good, ſo is the ſinner; and he that ſweareth, as he that feareth an Oath.* Mark; he that ſweareth, and he that feareth an Oath,

Oath, do as manifeſtly diſtinguiſh the Children of God from wicked men, as clean and unclean, righteous and wicked, ſacrificing and not ſacrificing. This fruit of the tongue plainly ſhews what the tree is that bears it. Iſai. 32. 6. *The vile perſon will ſpeak of villany; and out of the abundance of the heart, the mouth ſpeaks. Loquere, ut videam*, ſaid one; Speak, that I may ſee what you are. Look what is in the heart, that is vented by the Tongue: where the treaſures of Grace are in the Heart, words miniſtring Grace will be in the Lips, Pſal. 37. 30. *The mouth of the righteous ſpeaketh wiſdom, and his tongue talketh of Judgment; for the law of the Lord is in his heart.* To this ſenſe we muſt underſtand that Scripture, Matt. 12. 27. *By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.* Certainly, Juſtification and Condemnation, in the Day of Judgment, ſhall not paſs upon us merely for the good or bad words we have ſpoken; but according to the ſtate of the perſon, and frame of the heart. But the meaning is, that our words ſhall juſtifie or condemn us in that day, as evidences of the ſtate and frame of the Soul. We uſe to ſay, ſuch Witneſſes hang'd a man; the meaning is, the Evidence they gave caſt and condemned him.

Oh

O think ſeriouſly of this; if words evidence the ſtate of the Soul, what a woful ſtate muſt thy Soul needs be in, whoſe mouth overflows with Oaths and Curſes! How many witneſſes will be brought in, to caſt thee in the great Day? *Your own tongues ſhall then fall upon you*, as the expreſſion is, *Pſal.* 64. 8. And out of your own mouth, God will fetch abundant evidence to condemn you. And thus I have opened unto you the evil of vain words, and prophane Oaths; and preſented to your view their ſeveral aggravations. If by theſe things there be a relenting pang upon thy heart, and a ſerious reſolution of reformation, then I ſhall commend theſe few helps or means to thy peruſal, and conclude this Head. And the firſt help is this.

Help 1. Seriouſly fix in thy thoughts that Scripture, Matth. 12. 36. *But I ſay unto you, that every idle word that men ſhall ſpeak, they ſhall give an account thereof in the day of Judgment.* Oh let it ſound in thine ears day and night! Oh ponder them in thy heart. [*I ſay unto you*] I that have always been in the Fathers boſome, and do fully know his mind; I that am conſtituted the Judge of quick and dead, and do fully underſtand the rule of Judgment, and the whole proceſs thereof; I ſay, and do aſſure you,

ou that [*every idle word that men ſhall ſpeak.*] *i.e.*)every word that hath not a tendency and eference to the Glory of God, though there e no other obliquity or evil in them than this, hat they want a good end. How much more hen ſcurrilous Words, bloody Oaths and laſphemies! [*Men ſhall give an account thereof*] hat is, ſhall be caſt and condemned to ſuffer he wrath of God for them; as appears by that arallel Scripture, 1 *Pet.* 4. 4, 5. For as the earned obſerve, there is plainly a *Metalepſis* n theſe words; The *Antecedent to give an ccount*, is put for the *Conſequent* puniſhment, nd condemnation to hell-fire; the certainty hereof admits but of this one exception, viz. ntervenient repentance, or a pardon obtained hrough the blood of Chriſt here, before you e preſented at that judgment-ſeat. Oh then, what a bridle ſhould this Text be to thy extravagant tongue! I remember *Hierom* was wont o ſay, *Whether I eat or drink, or whatever I o, methinks I ſtill hear the ſound of theſe words n mine ear, Ariſe ye dead, and come to judgment.* Oh that the ſound of the words may e always in your ears!

Help 2. Conſider before you ſpeak, and e not raſh to utter words without knowledge. He that ſpeaks what he thinks not, ſpeaks *Hypocritically*;

poeritically; and he that thinks not what to ſpeak, ſpeaks *inconſiderately*. You have cauſe to weigh your words, before you deliver them by your tongue; for whether you do, or do not, the Lord *pondereth* them. Records are kept of them; elſe you could not be called to an account for them, as I ſhewed you you muſt.

Help 3. Reſign up your Tongues to God every day, and beg him to guide and keep it. So did *David*, Pſal. 141. 3. *Set a watch, O Lord before my mouth, and keep thou the door of my lips*. Beg him to keep you from provocations and temptations; or if you fall into them, intreat him for ſtrength to rule your ſpirits in them, that you may not be conquered by temptations.

Help 4. But above all, labour to get your Souls cleanſed and purified by Faith, poſſeſſed with ſaving and gracious Principles: All other means will be ineffectual without this. Oh ſee the vileneſs of thy nature, and the neceſſity of a change to paſs upon it! Firſt make the tree good, and then his fruit good: a new Nature will produce new words and actions. To bind your ſouls with Vows and reſolutions, while you are ſtrangers to a regenerate work, is to bind *Sampſon* with green withs, whilſt his locks remain

emain upon his head. I will shut up this with
he Advice of that divine Poet, Mr. *George*
erbert; it may be it may affect thee, and run
n thy thoughts when thou art alone.

T

ake not his Name, who made thy mouth in vain;
it gets thee nothing, and hath no excuse.
ust and wine, plead a pleasure; avarice gain:
but the cheap Swearer, through his open sluice,
Lets his Soul run for nought, a little fearing.
Were I an Epicure, I could hate swearing.

When thou dost tell another's jest, therein
Omit the Oaths, which true Wit cannot need;
Pick out of tales the mirth, but not the sin.
He pares his apple, that will cleanly feed.
Play not away the virtue of that Name,
Which is thy best stake, when grief makes thee
[*lame.*
The cheapest sins most dearly punish'd are,
because to shun them also is so cheap.
For we have wit to mark them, and to spare.
O crumble not away thy Soul's fair heap.
If thou wilt die, the gates of Hell are broad,
Pride, and full sins, have made the way a road.

III. CAUTION.

THe next danger I shall give you warning of, is the sin of *Uncleanness*; with which I fear, too many of the rude and looser sort of Sea-men defile themselves; and possibly, the temptations to this sin are advantaged and strengthened upon them more than others, by their condition and employments. Let no man be offended that I here give warning of this evil; I intend to asperse no mans person, nor raise up jealousie against any: but would faithfully discharge my duty to all, and that in all things.

Salvian. Gubern. Dei, lib. 4. It was the complaint of *Salvian* many hundred years ago, that he could not speak against the Vices of men, but one or other would thus object, *There he meant me, he hit me*; and so *storm and fret*. Alas (as he replieth) *it is not we that speak to you, but your own Conscience; we speak to the Order, but Conscience speaks to the Person.* I shall use no other Apology in this case. That this Sin is a dreadful Gulph, a quick-Sand that hath suck'd in and destroyed thousands, is truely apparent, both from Scripture and Experience. *Solomon* tells us, Prov. 22. 14. *That*

it

it is a deep ditch, into which such as are abhorred of the Lord shall fall. Oh the multitudes of dead that are there! And if so, I cannot in duty to God, or love to you, be silent, where the danger is so great. It is both needless, and besides my intention, here to insist largely upon the explication of the particulars in which uncleanness is distributed; the more ordinary and common sins of this kinde are known by the names of Adultery and Fornication: the latter is, when single persons come together, out of the state of marriage; the former is, when at least one of the persons committing uncleanness is contracted in marriage. This now is the evil I shall warn you of. And that thou maist never fall into this pit, I shall endeavour to fence and hedge up thy way to it, by these ensuing Arguments: And oh that the light of every Argument may be powerfully reflected upon your Conscience! Many men are very wise in generals, but very vain in διαλογισμοῖς, in the reasonings, or imaginations, as the Apostle calls them, *Rom.* 1. 22. (*i.e.*) in their *practical inferences*. They are good at speculation, but bunglers at application. But it is truth in the particulars, that, like an hot iron, pierces; and oh that you might finde these to be such in your Soul! To that end, consider.

Arg. 1. The names and titles by which this sin is known in Scripture, are very vile and base. The Spirit of God, doubtless, hath put such odious names upon it, on purpose to deter and affright men from it. In general, it's called *Lust*; and so as one notes, it beareth the name of its mother. It is *Uncleanness* in the abstract, *Numb.* 5. 19. Filthiness it self; *An abomination*, Ezek. 22. 11. And they that commit it, are called *abominable*, Revel. 21. 8. *Varro* saith, the word imports that which is not lawful to mention; or rather, abominable persons are such as are not fit for the society of men, such as should be hurled out of all mens company: They are rather to be reckoned to beasts than men. Yea, the Scripture compares them to the filthiest of beasts, even to Dogs. When *Ishbosheth* charged this sin upon *Abner*, 2 Sam. 3. 8. *Am I a Dogs head*, (saith he) *that thou chargest me with a fault concerning this woman?* And in Deut. 23. 18. *The hire of a whore*, and the *price of a dog*, are put together. The expression of this lust in words or gesture, is called *neighing*, Jer. 5. 8. Even as fed horses do, that scatter their lust promiscuously. Or if the Scripture speaks of them as men, yet it allows them but the external shape of men, not the understanding of men.

among the Jews they were called Fools in Israel, 2 *Sam.* 13. 13. and so Prov. 6. 32. *Who committeth adultery with a woman, lacketh understanding.* And sinners, Luke 7. 37. *And behold a woman that was a* [*sinner*;] that is, an eminent notorious sinner: by which term, the Scripture deciphers an unclean person; as if among sinners there were none of such a prodigious statute in sin as they. And we find that when the spirit of God would set forth any sin by an odious name, he calls it Adultery; so Idolatry is called Adultery, *Ezek.* 16. 32. And indeed this spiritual and corporal Adultery, oftentimes are found in the same persons. They that give themselves up to the one, are by a righteous hand of God given up to the other, as it is too manifestly and frequently exemplified in the World. So earthly-mindedness hath this name put upon it, on purpose to affright men from it, *Jam.* 4. 4. Now certainly, God would never borrow the name of this sin to set out the evil of other sins, if it were not most vile and abominable. It's call'd the sin of the *Gentiles*, or heathen, 1 *Thes.* 4. 5. And oh that we could say, it were only among them that know not God! Now then, are you able to look these Scriptures in the face, and not blush? Oh what a sin is this! Art thou willing to be

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ranked with *Fools*, *Dogs*, *Sinners*, *Heathens*, and take thy lot with them? God hath planted that affection of shame in thy nature, to be as a guard against such filthy lusts; it's a sin that hath filthiness enough in it, to defile the tongue that mentions it, *Ephes.* 5. 3.

Arg. 2. It is a sin that the God of Heaven hath often prohibited, and severely condemned in the Word, which abundantly declares his abhorrence of it. You have prohibition upon prohibition, and threatning upon threatning in the Word against it. Exod. 20. 14. *Thou shalt not commit adultery.* This was delivered upon Mount *Sinai*, with the greatest solemnity and terrour, by the mouth of God himself. Turn to, and ponder the following Scriptures, among many others, *Prov.* 5. 2, 3, 4. *Acts* 5. 29. *Roman.* 1. 24, 29. *Rom.* 13. 13. 1 *Cor.* 6. 13, 14, 15, 16. 18. 2 *Cor.* 12. 21. *Gal.* 5. 29. *Ephes.* 5. 3. *Col.* 3. 5. 1 *Thes.* 4. 2, 3, 4, 5. *Heb.* 12 16. *Heb.* 13. 4. All these, with many others, are the true sayings of God; By them thou shalt be tryed in the last day. Now consider how terrible it will be, to have so many words of God, and such terrible ones too, as most of those are, to be brought in and pleaded against thy Soul in that day: mountains & hills may depart, but these words shall not depart;

Heaven

Heaven and Earth shall pass away, but not one tittle of the Word shall pass away. Believe it, Sinner, as sure as the Heavens are over thy head, and the Earth under thy feet, they shall one day take hold of thee, though we poor worms, who plead them with thee, die and perish. Zech. 1. 5, 6. *The Lord tells us it shall not fall to the ground.* Which is a borrowed speech from a Dart that is flung with a weak hand; it goes not home to the mark, but falls to the ground by the way. None of these words shall so fall to the ground.

Arg. 3. It is a Sin that defiles and destroys the body, 1 *Cor.* 6. 18. *He that committeth adultery, sinneth against his own body.* In most other sins the body is but the *Instrument*, here it is the *Object* against which the sin is committed; that body of thine, which should be the Temple of the holy Ghost, is turned into a stye of filthiness; yea, it not only *defiles*, but destroys it. *Job* calls it *a fire that burneth to destruction*, *Job* 31. 12. or as the *Septuagint* reads it, a fire that burneth in all the Members. It is a sin that God hath plagued with strange and terrible diseases; that *Morbus Gallicus*, and *Sudor Anglicus*, and that *Plica Polonica* whereof you may read in *Bolton's* four last things, page 30. and *Sclater* on *Rom.* 1. 30. These

with

were judgment sent immediately by Gods own hand, to correct the new sins and enormities of the world, for they seem to put the best Physicians besides their Books. Oh how terrible is it to lie groaning under the sad effects of this sin! As *Solomon* tells us, Prov. 5. 11. *And thou mourn at the last, when thy flesh and thy body are consumed.* To this sense some expound that terrible Text, Hebr. 13. 4. *Marriage is honourable in all, and the bed undefiled; but Whoremongers and Adulterers God will judge.* (*i. e.*) with some remarkable judgment inflicted on them in this world: if it escape the punishment of men, it shall not escape the vengeance of God. Ah! with what comfort may a man lie down upon a sick bed, when the sickness can be looked upon as a Fatherly Visitation coming in Mercy? But thou that shortenest thy life, and bringest sickness on thy self by such a sin, art the Devils Martyr; and to whom canst thou turn in such a day for comfort?

Arg. 4. Consider what an indelible blot it is to thy nature, which can never be wiped away: though thou escape with thy life, yet, as one says, thou shalt be burnt in the hand, yea, branded in the forehead. What a foul scar is that upon the face

face of *David* himself, which abides to this day? *He was upright in all things, save in the matter of* Uriah. And how was he slighted by his own Children and servants after he had committed this sin? Compare 1 *Sam.* 2. 30. with 2 *Sam.* 12. 10, 11. *A wound and dishonour shall he get; and his reproach shall not be wiped away. This is to give thine honour to another*, Prov. 5. 9. The shame and reproach attending it, should be a preservative from it. Indeed the Devil tempts to it by hopes of secresie and concealment; but though many other sins lie hid and possibly shall never come to light, until that day of manifestation of all hidden things, yet this is a sin that is most usually discovered. Under the Law, God appointed an extraordinary way for the discovery of it, *Numb.* 5. 13. And to this day the Providence of God doth often very strangely bring it to light, though it be a deed of darkness. The Lord hath many times brought such persons either by terrors of Conscience, Phrensie, or some other means, to be the publishers and proclaimers of their own shame. Yea, observe this, saith Reverend Mr. *Hildersham* on the Fourth of *John*, even those that are most cunning to conceal and hide it from the eyes of the world, yet through the just judgment of God, every one suspects and condemns

demns them for it; this dashes in pieces, at one stroke, that Vessel in which the precious Ointment of a good name is carried. A fool in *Israel* shall be thy title; and even Children shall point at thee.

Arg. 5. It scatters thy substance, and roots up the foundation of thy estate. *Job* 31. 12. *It roots up all the increase. Strangers shall be filled with thy wealth, and thy labours shall be in the house of a stranger.* Prov. 5. 10. *For by means of a whorish woman, a man is brought to a morsel of bread,* Prov. 6. 26. It gives rags for its Livery (saith one:) and though it be *furnished* by the fulness, yet it's *followed* with a morsel of bread. This is one of those temporal Judgments with which God punishes the unclean person in this life. The word *Delilah*, which is the name of an Harlot, is conceived to come from a root that signifies to exhaust, drain, or draw dry. This sin will quickly exhaust the fullest estate; and oh what a dreadful thing will this be, when God shall require an account of thy Stewardship in the great day! How righteous is it, that that man should be fuel to the wrath of God, whose health and wealth have been so much fuel to maintain the flame of Lust! Oh how lavish of their estates are sinners to satisfie their Lusts! If the

Members

Members of Christ be sick, or in Prison, they may there perish and starve, before they will relieve them: but to obtain their Lusts, Oh how expensive! *Ask me never so much, and I will give it*, said *Sichem*, Genes. 34. 12. *Ask what thou wilt, and it shall be given thee*, said *Herod* to the daughter of his *Herodias*. Well, you are liberal in spending treasures upon your lusts; & believe it, God will spend treasures of wrath to punish you for your Lusts. It had been a thousand times better for thee, thou hadst never had an estate, that thou hadst begg'd thy bread from door to door, than to have such a sad reckoning as thou shalt shortly have for it.

Arg. 6. Oh stand off from this sin, because it is a pit out of which very few have been recovered that have fallen therein. Few are the footsteps of returners from this den. The longer a man lives in it, the less power he hath to leave it. It is not only a *damning*, but an *infatuating* sin. The danges of falling this way must needs be great, and the fall very desperate, because few that fall into it do ever rise again. I shall lay two very terrible Scriptures before you to this purpose, either of them enough to drive thee speedily to Christ, or to drive thee out of thy wits: the one is that, Eccles. 7. 26. *And I finde more bitter than death,*

death, the woman whose heart is snares and nets, and whose hands are bands: Whoso pleaseth God shall escape from her; but the sinner shall be taken by her. The Argument which the Spirit of God uses here to dissuade from this Sin, is taken from the *subject*; they that fall into it, for the most part, are persons in whom God has no delight, and so in judgment are delivered up to it, and never recovered by Grace from it. The other is that in *Prov.* 22. 14. *The mouth of a strange woman is a deep pit; he that is abhorred of the Lord shall fall therein.* Oh terrible word! able to daunt the heart of the secureſt sinner; your whores *embrace* you, yea, but God *abhors* you; you have their *love*, oh but you are under Gods *hatred*! What say you to these two Scriptures? If you are not Atheists, methinks such a word from the mouth of God, should strike like a Dart through thy Soul. And upon this account it is that they never are recover'd, because God has no delight in them. If this be not enough, view one Scripture more, Prov. 2, 18, 19. *For her house inclineth unto Death, and her paths unto the dead: None that go to her return again, neither take they hold of the paths of life.* Reader, if thou be a person addicted to this sin, go thy ways, and think seriously what a case

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thou art in. *None return again* (*i.e.*) a very few of many: the examples of such as have been recovered are very rare. *Pliny* tells that the *Mermaids* are commonly seen in green Meadows, and have inchanting Voices; but there are always found heaps of dead mens bones lying by them. This may be but a fabulous Story: But I am sure it is true of the Harlot, whose Syren-Songs have allured thousands to their irrevitable destruction. It's a captivating sin, that leads away the sinner in triumph; they cannot deliver their soules. Prov. 7. 22. *He goeth after her straightway, as an Ox goeth to the slaughter, or as a* [*Fool*] *to the correction of the stocks.* Marks a Fool: it dementates and befools men, takes away their understanding: the *Septuagint* renders it, ὡσεὶ κύων ἐπὶ πάγην, As a dog to the collar; or, like as we use to say, a dog in a string. I have read of one, that having by this sin wasted his body, was told by Physicians, that except he left it, he would quickly lose his Eyes; he answered, If it be so, then *Vale lumen amicum*, Farewel sweet light. And I remember *Luther* writes of a certain Nobleman in his Country, who was so besotted with the Sin of Whoredome, that he was not ashamed to say, That if he might live here for ever, and be carried from one stews

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to another, he would never desire any other Heaven. The greatest Conquerors that have subdued Kingdoms, and scorned to be commanded by any, have been miserably enslaved and captivated by this Lust. O think sadly upon this argument; God often gives them up to Impenitency, and will not spend a rod upon them to reclaim them. See *Hos.* 4. 14. *Revel.* 22. 11.

Arg. 7. And then in the *7th* place, Those few that have been recovered by Repentance out of it, oh how bitter hath God made it to their souls! *I find it* (saith *Solomon*) *more bitter than Death*, Eccl. 7. 26. Death is a very bitter thing; Oh what a struggling and reluctance is there in nature against it? But this is more bitter. Poor *David* found it so, when he roared under those bloody lashes of Conscience for it, in *Psalm* 51. Ah! when the Lord shall open the poor sinners eyes, to see the horrid guilt he hath hereby contracted upon his own poor soul, it will haunt him as a Ghost, day and night, and terrifie his Soul with dreadful forms and representations. O dear-bought pleasure, if this were all it should cost. What is now become of the pleasure of sin? Oh! what gall and wormwood wilt thou taste, when once the Lord shall bring thee to a sight

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ft! the Hebrew word for Repentance [*Na-am*] and the Greek word [*Metamelia*] the e signifies an *aking of the Soul*, and the other gnifies *After-grief*. Yea, it is called *A ren- of the heart*, as if it were torn in pieces in mans breast. Ask such a poor soul, what thinks of such Courses now? Oh now it aths, abhors it self for them. Ask him, if he re sin in that kinde again? You may as well k me (will he answer) whether I will thrust y hand into the fire. Oh it breeds an *in- gnation* in him against himself. That word *ανακρισιν*] 2 *Cor.* 7. 11. signifies the riling of he stomach with very rage, and being sick with anger. Religious wrath is the hereest wrath. Oh what a furnace is the breast of the oor penitent! what fumes, what heats do bound in it, whilst the sin is even before him, nd the sense of guilt upon him? One night of arnal pleasure will keep thee many days and ights upon the rack of horrour, if ever God ive thee repentance unto life.

Arg. 8. And if thou never repent, as indeed ut few do that fall into this sin, then consider ow God will follow thee with eternal ven- eance. Thou shalt have flaming Fire for urning Lusts. This is a sin that hath a scent of re and brimstone with it, wherever you meet

with it in Scripture. The Harlots guests are lodged in the *depths of Hell*, Prov. 9. 18. No more perfumed beds; they must now lie down in flames. Whoremongers shall have their part in the Lake that burneth with fire and brimstone; which is the second death, Rev. 21. 1. Such shall not inherit the Kingdom of God and Christ, 1 Cor. 6. 9. No Dog shall come into the New *Jerusalem*; there shall in no wise enter in any thing that defileth, or that worketh abomination. You have spent your strength upon sin; and now God sets himself a work to shew the glory of his Power in punishing, *Rom.* 9. 22. The wrath of God is transacted upon them in Hell by his own immediate hand, *Heb.* 10. 30. Because no Creature is strong enough to convey all his wrath, and it must all be poured out upon them, therefore he himself will torment them for ever with his own immediate Power; now he will *lay up all his wrath*, and sinners shall know the price of their pleasures. The punishment of *Sodom*, is a little Map of Hell, as I may say. Oh how terrible a day was that upon those unclean wretches! but that fire was not of many days continuance; when it had consumed them, and their houses, it went out for want of matter: but here, the breath of

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the Lord like a stream of brimstone, kindles it. The pleasure was quickly gone, but the sting and torment abide for ever. *Who knoweth the power of his anger? Even according to his fear, so is his wrath,* Psal. 90. 11. Oh consider, how will this Almighty Power rack and torment thee! Think on this, when sin comes with a smiling face towards thee in the temptation. Oh think! If the humane nature of Christ recoyled, when this cup of Wrath was given him to drink; if he were sore amazed at it, how shalt thou a poor worm, bear and grapple with it for ever?

Arg. 9. Consider further, how closely soever thou carriest thy wickedness in this world, though it should never be discovered here, yet there is a day coming when all will out, and that before Angels and Men. God will rip up thy secret sins, in the face of that great Congregation, at the day of judgment: then that which was done in secret shall be proclaimed as upon the house-top, *Luke* 12. 3. *Then God will judge the [secrets] of men,* Rom. 2. 16. *the hidden things of darkness will be brought into the open light.* Sinner, there will be no sculking for thee in the Grave, no declining this bar; thou refusedst indeed to come to the *Throne of grace,* when God invited thee, but there will

be no refusing to appear before *the bar of Justice*, when Christ shall summon thee. And as thou canst not decline appearance, so neither canst thou then palliate and hide thy wickedness any longer: for then shall the *Books* be opened; the book of Gods Omniscience, and the book of thine own Conscience, wherein all thy secret villany is recorded; for though it ceased to speak to thee, yet it ceased not to write and record thy actions. If thy shameful sins should be divulged now, it would make thee tear off thy hair in indignation; but then all will be discovered. Angels and men shall point at thee, and say, Lo, this is the Man, this is he that carried it so smoothly in the world. Mr. *Thomas Fuller* relates a story of *Ottocar* King of *Bohemia*, *who refusing to do his homage to* Rodolphus *the first*, *Emperour*, *being at last sorely chastised with war*, *condescended to do him homage privately in a Tent: but the Tent was so contrived by the Emperours Servants*, (saith the Historian) *that by drawing one cord it was all taken away*, *and so* Ottocar *presented on his knees*, *doing Homage to the Emperour*, *in the view of three Armies*. O Sirs, you think to carry it closely, you wait for the Twilight, that none may see you; but alas! it will be to no end, this day will discover it; and

then what confusion and everlasting shame will cover thee! Will not this work then?

Arg. 10. Lastly, consider but one thing more, and I have done. By this sin thou dost not only damn thine own soul, but drawest another to hell with thee. This sin is not as a single bullet that kills but one, but as a chain-shot, it kills many, two at least, unless God give repentance. And if he should give thee repentance, yet the other party may never repent, and so perish for ever through thy wickedness; and oh, what a sad consideration will that be to thee, that such a poor fool is in Hell, or likely to go thither by thy means! Thou hast made fast a snare upon a Soul which now thou canst not untie; thou hast done that which may be matter of sorrow to thee as long as thou livest; but though thou canst grieve for it, thou canst not remedy it. In other sins it is not so; if thou hadst stoll'n anothers Goods, restitution might be made to the injured party, but here can be none. If thou hadst murthered another, thy sin was thine own, not his that was murthered by thee; but this is a complicated sin, defiling both at once; and if neither repent, then oh what a sad greeting will these poor wretches have in hell! how will they curse the day, that ever they saw each others face!

Oh what an aggravation of their misery will this be! For look as it will be matter of joy in Heaven, to behold such there as we have been instrumental to save; so must it needs be a stinging aggravation of the misery of the damned, to look upon those that have been the instruments and means of their damnation. Oh, methinks, if there be any tenderness at all in thy Conscience, if this sin have not totally brawned and stupified thee, these Arguments should pierce like a sword, through thy guilty Soul. Reader, I beseech thee, by the mercies of God, if thou have defiled thy Soul by this abominable sin, speedily to repent. Oh get the blood of sprinkling upon thee; there is yet mercy for such a wretch as thou art, if thou will accept the terms of it. *Such were some of you, but you are washed*, 1 Cor. 6. 11. Publicans and Harlots may enter into the Kingdom of God, *Matth.* 21. 31. Though but few such are recovered, yet how knowest thou but the hand of mercy may pull thee, as a brand out of the fire, if now thou will return and seek it with tears? Though it be a *fire that consumeth unto destruction*, as *Job* calls it; *Job* 31. 12. yet it is not an unquenchable fire, the blood of Christ can quench it.

And for you whom God hath kept hitherto, from

from the contagion of it, O bless the Lord, and use all Gods means for the prevention of it. The seeds of this sin are in thy nature; no thank to thee, but restraining grace, that thou art not delivered up to it also. And that thou mayest be kept out of this Pit, conscionably practise these few Directions.

Direct. 1. Beg of God a clean heart, renewed and sanctified by saving grace; all other endeavours do but palliate a cure: the root of this is deep in thy nature. Oh get that mortified, *Matth.* 15. 19. *Out of the heart proceed fornications, adulteries,* 1 Pet. 2. 11, 12. *Abstain from fleshly lusts —— having your Conversation honest.* The lust must first be subdued, before the conversation can be honest.

Direct. 2. Walk in the fear of God all the day long, and in the sense of his Omniscient eye, that is ever upon thee. This kept *Joseph* from this sin, *Gen.* 39. 9. *How can I do this wickedness, and sin against God?* Consider, the darkness hideth not from him, but shineth as the light. If thou couldst finde a place where the eye of God could not discover thee, it were somewhat: Thou darest not to act this wickedness in the presence of a Childe, and wilt thou adventure to commit it before the face of God? See that Argument, *Pro.* 5. 20. *And why wilt thou*

my Son, be ravisht with a strange woman, and embrace the bosome of a Stranger? For the ways of man are before the eyes of the Lord, and he pondereth all his goings.

Direct. 3. Avoid lewd Company, and the Society of unclean persons; they are but *panders* for Lust. *Evil communication corrupts good manners.* The tongues of sinners do cast fire-balls into the hearts of each other, which the corruption within is easily kindled and enflamed by.

Direct. 4. Exercise thy self in thy Calling diligently. It will be an excellent means of preventing this sin. It is a good observation that one hath; That *Israel* was later in the Brick-kilns in *Egypt*, than in the Plains of *Moab*, 2 Sam. 11. 2. *And it came to pass in the eventide, that* David *arose from off his bed, and walked on the roof of the Kings house*; and this was the occasion of his fall. See 1 *Tim.* 5. 11, 13.

Direct. 5. Put a restraint upon thine appetite: feed not to excess. Fullets of bread and idleness were the sins of *Sodom*, that occasioned such an exuberancy of Lust. *They are like fed horses every one neighing after his neighbours Wife. When I had fed them to the full, they then committed Adultery, and assembled themselves by troops in the Harlots houses.* Jer. 5. 7, 8.

Sine Cerere & Bacchо friget Venus.

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This is a sad requital of the bounty of God, in giving us the enjoyment of the Creatures, to make them fuel to lust, and instruments of sin.

Direct. 6. Make choice of a meet Yoke-fellow, and delight in her you have chosen; This is a lawful Remedy; See 1 *Cor.* 7. 9. God ordained it, *Gen.* 2. 21. But herein appears the corruption of nature, that men delight to tread by-paths, and forsake the way which God hath appointed; as that Divine Poet Mr. *Herbert* saith:

If God had laid all common, certainly,
Man would have been the closer; but since now
God hath impal'd us, on the contrary,
Man breaks the fence, and every ground will plow.
O what were man, might he himself misplace!
Sure, to be cross, he would shift face and face.

Stollen waters are sweeter to them, than those waters they might lawfully drink at their own fountain: but withal know, it is not the having, but the delighting in a lawful Wife, as God requires you to do, that must be a fence against this sin. So *Solomon*, Prov. 5. 19. *Let her be as the loving Hinde, and pleasant Roe; Let her breasts satisfie thee at all times, and be thou ravisht always with her love.*

Direct.

Direct. 7. Take heed of running on in a course of sin, (especially superstition and Idolatry) in which cases, and as a punishment of which evils, God often gives up men to these vile affections, *Rom.* 1. 25, 26. *Who changed the truth of God into a lye [worshipped] and served the Creature more than the Creator, who is blessed for ever, Amen. [For this cause] God gave them up to vile affections*, &c. They that defile their Souls by Idolatrous practises, God suffers as a just recompence their bodies also to be defiled with uncleanness, that so their ruine may be hastened. Let the admirers of Traditions beware of such a judicial Tradition as this is. Wo to him that is thus delivered by the hand of an angry God: No punishment in the world like this, when God punishes sin with sin. When he shall suffer those *sonus tinnitus* those common notices of Conscience to be quench'd, and all restraints to be moved out of the way of sin, it will not be long ere that sinner come to his own place.

IV. CAU-

IV. CAUTION.

N the next place, I shall make bold to ex-postulate a little with your Conscience con-rning the precious mercies you have received, d the solemn promises you have bound your ves withal for the obtaining of those mer-es. I fear God hath many bankrupt debtors mong you, that have dealt slipperily and un-ithfully with him, that have not rendered to e Lord according to the great things he hath one for them, nor according to those good ings they have vowed to the Mighty God of *acob*: But surely, if thou be a *despiser* of mer-y, thou shalt be a *pattern* of wrath; God will *remember* them in fury, who *forget* him in his vours. I will tell you what a grave and emi-ent Minister once told his people (dealing ith them about this sin of unthankfulness or mercy) and I pray God it may affect you uely: *Let us all mourn* (saith he) *nd take on; we are all behind-and with God: The Christian orld is become bankrupt, quite roke, maker no return to God for his love. He is ming out process to seize upon body, goods, and ate, and will be put off no longer: Bloody Bayliffs* Mr. Lockier on Col. 1. p. 113.

are

are abroad for bad debtors all the world over. Christians are broke, and make no return, and God is breaking all. He cannot have what he would have, what he should have; he will take what he can get: for money, he will take goods, limbs, arms, legs; he will have his own out of your skin, out of your blood, out of your bodies and souls. He is setting the Christian world as light and as low as they have set his love. Ah Lord! what a time do we live in? Long-suffering is at an end, Mercy will be righted in Justice, Justice will have all behinde it will be paid to the utmost farthing; 'twill set abroach your blood, but 'twill have all behinde, &c.

Do you hear, Souls? Is not this sad news to some of you, who have received vast sums of mercy, and given God your bond for the repayment of him in praise and answerable fruit, and yet forfeited all, and lost your credit with God? Oh how can you look God in the face, with whom you have dealt so perfidiously? I am now come in the Name of God to demand his due of you; to call to remembrance the former receipts of mercy which you minde not, but God doth, and there is a witness in your bosoms that doth, and will one day witness to your faces, that you have dealt perfidiously with your God: your souls have been the graves

of

of mercy, which should have been as so many gardens where they should have lived and flourished. I am come now to open those graves, and view those mercies that your unthankfulness hath killed and buried; to lay them before your eyes, and see whether your ungrateful hearts will bleed upon them. Buried mercies are not lost for ever; they shall as certainly have a day of * resurrection as thy self: It were better for thee they should have a resurrection now in thy heart, than to rise as witnesses against thee, when thou shalt rise out of the dust; that will be a terrible Resurrection indeed, when they shall come to plead against thy Soul: nothing pleads more dreadfully against a Soul, than abused mercy doth. But I shall come to the particulars upon which I interrogate your Consciences, and I pray deal truly and ingenuously in answering these Queries.

* There is a double resurrection of Mercy. A resurrection of Mercy in Mercy, & a resurrection of Mercy in Wrath. It is the first I now labour for, & that to prevent the second.

Quer. 1. And first I shall demand of you, Whether you never had experience of the power & goodness of God, in restoring you to Health from dangerous Sickness and Diseases? Have you not sometimes had the sentence of death

death in your selves? and that possibly when you have been in remote parts far from your friends and relations, and destitute of all means and accommodation. Did you not lay in this condition, as *Hezekiah* did in a like case? *Isa.* 38.10,11,12. *I said in the cutting off of my days, I shall go to the gates of the grave, I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord in the land of the living; I shall behold man no more with the inhabitants of the world.* Remember thy self, man, canst thou not call to minde the day when the Arrows of death came whisking by thee, and it may be hit those next thee, took away those that were as lively and lusty as thy self, when you began your Voyage, and yet they were cast for death, thou for life, and that when there was but an hairy breadth betwixt thee and the grave? Tell me, Soul, what friend was that that stood by thee then, when thou wast forsaken of all friends? When it may be thy Companions stood ready to throw thee over-board, who was it that pitied and remembred thee in thy low estate? who was it that rebuked thy disease? or (as one very aptly expresses it) *restrained the humours of thy body, from overflowing and drowning thy life? for when they are*

Mr. Tho. Goodwin.

let

let out in a ſickneſs, they would overflow and drown it, as the Waters would the earth, if God ſhould not ſay to them, Stay your proud waves. Who was it, man, that when thy body was brought low and weak, and like a crazy rotten Ship in a ſtorm, took in water on all ſides, ſo that all the Phyſicians in the word could not have ſtopt thoſe Leaks; conſider, what hand was that which quieted and calmed the tempeſtuous Sea, *corrected* and mended thy crazy body, and launched thee into the world again, as whole, as ſound, as ſtrong as ever? Was it not the Lord, that hath done all this for thee? Did not he keep back thy Soul from the Pit, and thy life from periſhing? Yea, when thou was chaſtened with pain upon thy bed (as *Elihu* ſpeaks) *Job* 33. 19. 20. 21. and the multitude of thy bones with ſtrong pains, ſo that thy life abhorred bread, and thy ſoul dainty meat; thy fleſh conſumed away that it could not be ſeen, and thy bones that were not ſeen ſtuck out; yet then, as it is *verſ.* 28. he delivered thy Soul from going down into the Pit, and cauſed thy Life to ſee the Light. Had the Lamp of life been then extinguiſht, thou hadſt gone into endleſs Darkneſs; Hell had ſhut her mouth upon thee. Now tell me, Soul, what haſt thou done with this precious mercy? Haſt

thou

thou walked before the Lord in a deep sense thereof, and answered his end therein, which was, to lead thee to repentance? Or hath thy stupid or disingenious heart forgotten it, & lost all sense of it, so that Gods end is frustrated, and thy Salvation not a jot furthered thereby? O! If it be so, wo to thee; for the blood of this Mercy, which thy Ingratitude hath murthered, like the blood of *Abel*, cries to God against thee. What a wretch art thou thus to requite the Lord for such a mercy! He saw thy tears, and heard thy groans, and said within himself, He shall not die, but live; Alas, poor Creature, if I cut him off now, he is eternally lost: I will send him back a few years more into the world, I will try him once more, it may be he will bear some fruits to me from this deliverance; and if so well; if not, I will cut him down hereafter: He shall be set at liberty upon his good behaviour a little longer. And is all this nothing in thine eyes? Wretch that thou art, dost thou forget and slight such a favour as this? Is it worth no more in thine eyes? Well, it would be worth something in the eyes of the poor damned Souls, if they might have so many years cut out of their eternity, for a meer intermission of their torments, much more as a time of patience and

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mercy. O consider, what pity and goodness thou hast abused.

Quer. 2. Hast thou never cast upon miserable streights and extremities, wherein the good providence of God relieved and supplied thee? How many of you have been beaten so long at Sea, by reason of contrary winds, and other accidents, till your Provisions have been even exhausted and spent? To how short Allowance have you been kept? And what a mercy would you have esteemed it, if you could but have satisfied Nature with a full draught of Water? Certainly, this hath been the case of many of you. Oh what a price and value did you then set upon those common mercies, which at other times have been slightly over-look'd! and when you have seen no hopes of relief, have you not looked sadly one upon another? and it may be said as that Widow of *Zarephath* did to the Prophet, 1 King. 17. 12. *And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oyl in a cruse: and behold, I am gathering two sticks that I may go in and dress it for me and my son, that we may eat it, and die.* Even such hath been your case; yet hath that God, whose mercies are over all his works, heard your sorrows,

and provided relief for you, either by som
Ship, which Providence sent to relieve you
that distress, or by altering the winds, and se
ding you safe to the Land, before all your Pr
visions have been spent. And hast thou ke
no records of these gracious Providences? ye
dost thou abuse the Creature, when thou a
brought again to the full enjoyment of it? a
possibly receivest the Creatures (whose wor
thou so lately hast seen in the want of them
without thanksgiving, or a sensible acknow
ledgment of the goodness of God in them?
say, dost thou thus answer the expectations
God? Well, beware lest God teach such an u
worthy Creature, by woful experience, that t
opening of his hand to give thee a Mercy,
worth the opening thy Lips to bless him f
it. Beware lest that unthankful Mouth, th
will not bless the Lord for Bread and Wate
have neither the one or the other to bless hi
for. I can give you a sad instance in the ca
and I have found it in the Writing of an em
nent Divine, who saith he had it from an e
and ear-witness of the truth of it. A young
man lying upon his Sick-bed, was alwa
calling for meat; but when the meat he ca
led for was brought unto him, he shook an
trembled dreadfully at the sight of it, and th

in every part of his body, and so continued, until his food was carried away. And thus he did, as often as any food was brought into his presence; and not being able to eat one bit, pined away: but before his death, he freely acknowledged the Justice of God in this punishment; For, said he, in the time of mine Health, I ordinarily received my meat without thanksgiving. O! Let the abusers and despisers of such Mercies, fear and tremble.

Quer. 3. Have you not been eminently protected and saved by the Lord, in the greatest dangers and hazards of life, in fights at Sea, when men have dropt down at your right hand and at your left, and yet the Lord hath cover'd your heads in the day of battle? And though you have been equally obnoxious to Death and Danger with others, yet your name was not found among theirs in the list of the dead? Or in Shipwracks, ah, how narrowly have you some of you escaped! A plank hath been cast in, you know not how, to save you, when your Companions, for want of it, have gone down to the bottome: or you have been enabled to swim to the Shore, when others have fainted in the way, and perished. In what a variety of strange and astonishing Providences hath God walked towards some of you, and what returns

have you made to God for it? Oh Sirs, I beseech you, consider but these two or three things, that I shall now lay before you to consider of.

Consid. 1. An Heathen will do more for a dunghil-Deity, than thou, that callest thy self a Christian, wilt do for the true God, that made Heaven and Earth, *Dan.* 5. 4. They praised the Gods of Silver, and of Gold, and of Brass, of Iron, Wood, and Stone. When the *Philistines* were delivered from the hand of *Sampson*, the Text saith, *Judg.* 16. 24. *They praised their God*, &c. Then *Dagon* must be extolled. Oh let shame cover thy face!

Consid. 2. That the streams of mercy and love, is a sin that goes even to the heart of God. O! he cannot bear it, 'tis not the giving out of mercy that troubles him, for that he doth with delight; but the recoyling of his mercies upon him by the creatures ingratitude, this wounds. *Be astonished, O ye heavens, at this, and be yehorribly afraid.* And again, *Hear O heavens, and give ear O earth*, Isa. 1. 2. *&c.* O you innocent Creatures which inviolably observe the law of your Creation, be you all astonished and clothed in black, to see Nature cast by so far below it self, and that in a Creature so much superiour to you as Man,

Man, who in the very womb was crown'd a King, and admitted in the highest Order of Creatures, and set as Lord and Master over you; yet doth he act not onely below himself, but below the very beasts. *The Ox knoweth his owner* (i.e.) There is a kinde of gratitude in the beasts, by which they acknowledge their benefactors that feed and preserve them. Oh! What a pathetical exclamation is that, *Deut.* 32. 6. *Do ye thus requite the Lord, O foolish people, and unwise?*

Confid. 2. It is a sin that kindles the wrath of God, and will make it burn dreadfully against the unthankful sinner; it stirs up the anger of God, in whomsoever it be found, though in the person of a Saint, 2 *Chron.* 32. 25. *But Hezekiah rendered not again according to the benefit done unto him: for his heart was lifted up: therefore there was wrath upon him, and upon Jerusalem.* And so you read, *Rom.* 1. That the Heathen, because they were not thankful, were given up to vile affections; the foreft Plague in the world. It is a sin that the God of Mercy scarce knows how to pardon, *Jer.* 5. 7. *How shall I pardon thee for this?* This forgetting of the God that saves us in our extremities, is a sin that brings desolation and ruine, the effects of God's high displeasure, upon all

our temporal enjoyments. See that remarkable Scripture, Isai. 17. 10, 11. *Because thou hast [forgotten] the God of [thy Salvation] and hast not been [mindful] of the rock of [thy strength]. Therefore shalt thou plant pleasant plants, and shalt set it with strange slips: in the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish, but the Harvest shall be an heap in the day of grief and desperate sorrow.* The meaning is, that God will blast and curse all thine employments, and thou shalt be under desperate sorrow, by reason of the disappointments of thy hopes.

Consid. 4. It's a sin that cuts off mercy from you in future times, if you thus requite the Lord for former mercies, never expect the like in future distresses. God is not weary of his blessings, to call them away upon such Souls that are but graves to them. Mark what a reply God made to the *Israelites*, when they cryed unto him for help, being invaded by the Canaanites, Judg. 10. 11, 12, 13. *Did not I deliver you from the Egyptians, and from the Amorites, from the Children of Ammon, and from the Philistines? The Zidonians also, and the Amalekites, and ye cryed unto me, and I delivered you out of their hands? yet ye have forsaken*

me, and served other Gods; wherefore I will deliver you no more. O sad word! It is (as if the Lord had said) I have tryed what Mercy and Deliverance will do with you, and I see you are never the better for it; Deliverance is but seed sown upon the Rocks: I will cast away no more favours upon you: now look to your selves, shift for your selves for time to come, wade through your troubles as well as you can. O brethren, there is nothing more quickly works the ruine of a people, than the abuse of Mercy. O methinks this text should strike terrour into your hearts. How often hath God delivered you? Remember thy eminent Deliverance at such a time, in such a Country, out of such a deep distress: God was gracious to thy cry then; thou hast forgotten and abused this mercy; what now, if God should say, as in the Text, Therefore I will deliver thee no more? Ah poor Soul! what wouldst thou do then, or to whom wilt thou turn? It may be thou wilt cry to the creatures for help and pity; but alas, to what purpose? they will give as cold and as comfortless an answer as *Samuel* gave unto *Saul*, 1 Sam. 28. 15, 16. *And Samuel said to Saul, Wherefore hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against*

me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore have I called thee, &c. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and becomes thine enemy? O thou wilt be a poor shiftless creature, if once by abusing Mercy thou make it thy Enemy.

Secondly, for the breach of Vows made in distress to obtain these mercies, and easily forgotten and violated by thee when thou hast obtained thy desire; A word or two to convince you what a further evil lies in this, and how by this consideration thy sins come to be boyled up to a greater height, and aggravation of sinfulness; and then I have done with this head.

A Vow, is a promise made to God in the things of God. The Obligation of it is by Casuists judged to be as great as that of an Oath. It is a sacred and solemn bond, wherein a Soul binds it self to God in lawful things; and being once bound by it, it is a most heinous evil to violate it. It is an high piece of dishonesty to fail in what we have promised to men, saith

Case of Conf. Dr. *Hall*, but to disappoint God in our vows, is no less than sacrilege. The act is free and voluntary; but if

once

once a just and lawful vow or promise hath past your lips (saith he) you may not be false to God in not keeping it. It is with us for our vows, as it was with *Ananias* and *Saphirah*, for their substance: *Whilst it remained* (saith Peter) *was it not thine own?* He needed not to sell and give it; but if he will give, he may not reserve; it is death to save some: he lies to the Holy Ghost, that defalks from that which he engaged himself to bestow. If thou have vowed to the mighty God of *Jacob*, look to it that thou be faithful in thy performance, for he is a great and jealous God, and will not be mocked.

Now I am confident, there be many among you, that in your former distresses have solemnly engaged your souls thus to God; that if he would deliver you out of those dangers, and spare your lives, you would walk more strictly, and live more holy lives than ever you did. You have, it may be, engaged your Souls to the Lord against those sins, as Drunkenness, Lying, Swearing, Uncleanness, or whatsoever evil it was that your Conscience then smote you for: the vows of God (I say) are upon many of you. But have you performed those vows that your lips have uttered? Have you dealt truly with God? or have you mocked

him,

him, and lyed unto him with your lips, and omitted those very duties you promised to perform, and return'd to the self-same evils you promised to forsake. I only put the question, let your Consciences answer it. But if it be so indeed, that thou art a person that makest light of thy engagements to God, as indeed Seamens vows, and sick mens promises are for the most part deceitful and slippery things, being extorted from them by fear of death, and not from any deep resentment of the necessity and weight of those duties to which they bind their Souls: I say, if this sin lie upon any of your Souls, I advise you to go to God speedily, and bewail it; humble your self greatly before him, admire his patience in forbearing you, and pay unto him what your lips have promised. And to move you thereunto, let these Consideration, among many other, be laid to heart.

Consid. 1. Think seriously upon the greatness of that Majesty whom thou hast wronged, by lying to him, & falsifying thy engagements. Oh think sadly on this: It is not man whom thou hast abused, but God; even that God in whose hand thy life and breath is. For although (as one truly observes) there be not in every vow a formal invocation of God, (God being the proper Correlate, and as it were a party to

every

every vow, and therefore not formally to be invoked for the confestation of it) yet there is in every vow an implicite calling God to witness; so that certainly the Obligation of a Vow is not one jot beneath that of an Oath. Now if God be as a party to whom thou hast past thy promise, and its obligation on that ground be so great, oh what hast thou done? for a poor worm to mock with the most glorious Majesty of Heaven, and break Faith with God, what a dreadful thing is that? If it were but to thy fellow-creature, though the sin would be great, yet not like unto this. Let me say to thee, as the Prophet *Isai.* 7. 13. *Is it a small thing for you to weary men, but you will weary my God also?* If you dare to deceive and abuse men, dare you do so by God also? Oh if the exceeding villanies of the sin do not affect thee, yet methinks the dangers of provoking so dreadful a Majesty against thee should. And therefore consider,

Consid. 2. Secondly, That the Lord will most certainly be avenged upon thee for these things, except thou repent. O read and tremble at the word of God, *Eccles.* 5. 4. *When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. But better it is that thou*

shouldest

shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin, neither say thou before the Angel, that it was an error; wherefore [should God be angry] at thy voice, and [destroy] the works of thy hands? Mark, God will be angry, and in that anger he will destroy the work of thy hand, (*i. e.*) saith *Diodate*, *Bring thee and all thine actions to nought, by reason of thy perjury.* Now the anger of God, which thy breach of promise kindles, as appears by this Text, is a dreadful fire. Oh what Creature can stand before it! as *Asaph* speaks, *Psal. 76. 7. Thou, even thou art to be feared: and who may stand in thy sight when once thou art angry?*

Consid. 3. Consider, thirdly, that all this while thou sinnest against knowledge and Conviction: for did not thy Conscience plainly convince thee, when imminent danger open'd its mouth, that the matter of thy neglected vow was a most necessary duty? If not, why didst thou bind thy Soul to forsake such practises, and to perform such duties? Thou didst so look upon them then; by which it appears, thy Conscience is convinced of thy duty, but Lust masters and over-rules it: And if so, poor sinner, what a case art thou in, to go on from day to day sinning against Light and Knowledge?

is not this a fearful rate of sinning? And will not such sinners be plunged deeper into Hell than the poor Indians that never saw the evil of their ways, as thou does? Ponder but two or three Scriptures in thy thoughts, and see what a dreadful way of sinning this is; *Rom.* 2. 9. *Tribulation, anguish and wrath to every Soul of man that doth evil, to the* [*Jew first*] *and also to the Gentile.* To the Jew first (i. e.) to the Jew especially and principally, he had a precedency in means and light, and so let him have in punishment. So *Jam.* 4. 17. *To him that knoweth to do good, and doth it not, to him it is sin* (i. e.) Sin with a witness, horrid sin, sin that surpasses the deeds of the wicked. So *Luke* 12. 47. *And that servant that knew his Lords will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.* Which is a plain allusion to the Custom of the Jews in punishing an offender, who being convicted, the Judge was to see him bound fast to a Pillar, his cloaths stript off, and an Executioner with a Scourge to beat him with so many stripes: But now those stripes came but from the arm of a Creature, these that the Text speaks of, are set on by the omnipotent arm of God. Of the former there was a determinate number set down in their law, as

forty

forty stripes, and sometimes they would remit one of that number too in mercy to the offender; as you see in the example of *Paul*, 2 Cor. 11. 24. *Of the Jews I received forty stripes save one*; but in Hell no mitigation at all, nor allay of mercy. The arm of his power supports the Creature in its being, while the arm of his justice lays on eternally. Soul, consider these things, do thou no more persist any longer then in such a desperate way of sinning against the clear conviction of thine own Conscience; which in this case must needs give testimony against thee.

Well then, go to God with the words of *David*, *Psal.* 66. 13, 14. and say unto him, *I will pay thee my vows which my lips have uttered, and my tongue hath spoken when I was in trouble.* Pay it, Soul, and pay it speedily unto God, else he will recover it by Justice, and fetch it out of thy bones in Hell. O trifle not any longer with God, and that in such serious matters as these are.

And now I have done my endeavour to give your former Mercies and Promises a Resurrection in your Consciences: Oh that you would sit down and pause a while upon these things, and then reflect upon the past Mercies of your lives, and on what hath past betwixt

God

God and your Souls, in your former straights and troubles! Let not these plain words work upon thy spleen, and make thee say, as the Widow of *Sarephta* did to the Prophet *Elijah*, 1 Kings 17. 18. *What have I to do with thee, O thou man of God? Art thou come to call my sin to remembrance?* But rather let it work kindly on thy heart, and make thee say as *David* to *Abigail*, 1 Sam. 25. 32, 33. *Blessed be the Lord God of Israel, which sent thee this day to meet me, and blessed be thy advice.*

V. CAUTION.

THe fifth and last danger I shall warn you of, is, Your contempt and slighting of Death. Ah how light a matter do many of you (at least in words) make of it? It seems you have little reverential fear of this King of terrours; not onely that you speak slightly of it, but also because you make no more preparation for it, and are no more sensible of your preservations and deliverances from it. Indeed, the heathen *Philosophers* did many of them profess a Contempt of Death, upon the account of Wisdom and Fortitude; and they were accounted the bravest men, that most despised and slighted it: But alas, poor Souls, they saw not their

their enemy against whom they fought, but skirmisht with their eyes shut. They saw indeed its pale face, but not its sting and dart. There is also a lawful contempt of death: we freely grant, that in two Cases a believer may contemn it; first, when it is propounded to them in a temptation, on purpose to scare them from Christ and duty, then they should slight it; as *Rev.* 12. 11. *They loved not their lives to the death.* Secondly, When the natural evil of death is set in Competition with the enjoyment of God in Glory, then a believer should despise it, as Christ is said to do, *Heb.* 12. 2. though his was a shameful death. But upon all other accounts and considerations, it is the height of stupidity and security to despise it.

Now to the end that you might have right thoughts and apprehensions of death, which may put you upon serious preparation for it; and that whensoever your turn comes to conflict with this King of terrours, under whose hand the *Pompeys*, *Cæsars*, and *Alexanders* of the world, who have been the terrours of Nations, have bowed down themselves; I say, that when your turn and time comes (as the Lord onely knows how soon it may be) you may escape the stroke of its dart and sting, and taste no other

other bitterneſs in death, than the natural evil of it: To this end I have drawn the following Queſtions and Anſwers; which, if you pleaſe, may be called, *The Sea-mans Catechiſm.* And Oh that you might not dare to launch forth into the deeps, until you have ſeriouſly interrogated and examined you hearts upon thoſe particulars! Oh that you would reſolve, before you go forth, to withdraw your ſelves a while from all clamours and diſtractions, and calmly and ſeriouſly Catechiſe your own ſelves in this manner.

Queſt. 1.

What may the iſſue of this Voyage be?

Anſw.

Death. Prov. 27. 1. *Boaſt not thy ſelf of to morrow, for thou knoweſt not what a day may bring forth.* Jam. 4. 13, 14. *Go to now, ye that ſay, To day, or to morrow, we will go into ſuch a City, and continue there a year, and buy, and ſell, and get gain: Whereas you know not what ſhall be on to morrow; for what is your Life? It is even a vapour that appeareth for a little time, and then vaniſheth away.*

Queſt. 2.

What is Death?

Anſw.

Death is a ſeparation of Soul and Body, till the Reſurrection. 2 Cor. 5. 1. *We know that if our earthly houſe of this Tabernacle be diſſolved.* Job 14. 10, 11, 12. Read the words.

Queſt. 3.

Is Death to be deſpiſed and ſlighted, if it be ſo?

Anſw.

O no! It's one of the moſt weighty and ſerious things that ever a creature went about. So dreadful doth it appear to ſome, that the fear of it ſubjects them to Bondage all their lives, Hebr. 2. 15. *And to deliver them who through fear of death were all their lives ſubject to bondage.* And in Scripture it's called, *the King of terrours*, Job 18. 14. Or the black Prince, as ſome tranſlate. Never had any Prince ſuch a title before. To ſome it hath been ſo terrible, that none might mention its Name before them.

Queſt. 4.

What makes it ſo terrible and affrighting to men?

Anſw.

Answ.

Several things concur to make it terrible to the most of men: As first, its Harbingers and Antecedents, which are strong Pains, Conflicts, and Agonies. Secondly, its office and work it comes about, which is to transfer us into the other world. Hence *Rev.* 6.8. It's set forth by a *Pale Horse*: An horse, for its use and office, to carry you away from hence into the upper or lower region of Eternity; and a pale horse, for its gastlinesse and terror. Thirdly, but above all, it's terrible in regard of its consequence; for it's the door of Eternity, the parting point betwixt the present world and that to come; the utmost line and boundary of all temporal things. Hence Hebr. 9. *It's appointed for all men once to die, and after that the Judgment.* Rev. 6.8. *And I looked, and behold a pale horse, and his name that sate on him was Death: and Hell followed him.* Ah it makes a sudden and strange alteration upon mens conditions, to be pluckt out of house, and from among friends, and honors, and so many delights, and hurried in a moment into the Land of Darknes, to be cloathed with flames, and drink the pure wrath of the Almighty for ever. This is it that makes it terrible.

Quest. 5.

If death be so weighty a matter, am I prepared to die?

Answ.

I doubt, Not; I am afraid I want many things that are necessary to a *due* preparation for it.

Quest. 6.

What are those things wherein a due preparation for Death consisteth?

Answ.

Many things are necessary. First, Special and Saving Union with Jesus Christ. This is it that disarms it of its sting; *O death, where is thy sting? Thanks be to God who hath given* [*us*] *the victory through* [*our*] *Lord Jesus Christ*, 1 Cor. 15. 55, 56, 57. Joh. 11. 26. *Whosoever* [*liveth*] *and* [*believeth*] *in me, shall never die.* Whosoever liveth (*i. e.*) is quickned with a new spiritual Life and Principle, and so puts forth the principal act of that life, *viz.* Faith, he shall never die, (*i. e.*) eternally; This hornet, Death, shall never leave its sting in his sides. Secondly, To entertain Death comfortably, the evidence and knowledge of this Union is necessary. 2 Cor. 5. 1. *For we* [*know*] *that if our earthly house of this Tabernacle were dissolved, we have a building of God*, &c. And then

then he cannot only be content, but groan to be uncloathed, *verſ.* 2. A miſtake in the former will coſt me my Soul; and a miſtake here will loſe me my peace and comfort. Thirdly, In order to this evidence, it's neceſſary that I keep a good conſcience in all things, both towards God and man, 2 Cor. 1. 12. *This is our rejoycing, even the teſtimony of our Conſcience, that in ſincerity, and godly ſimplicity, not in fleſhly wiſdom, but by the Grace of God, we have had our converſation in the world.* This good Conſcience reſpects all and every part of our work and duty to be done, and all and every ſin to be renounced and denied: So that he that is really united unto Chriſt by Faith, hath the clear evidence of that Union; and the evidence fairly gathered from the teſtimony of a good Conſcience, witneſſing his faithfulneſs as to all duties to be done, and ſins to be avoided, he is fit to die; Death can do him no harm: but alas, theſe things are not to be found in me.

Queſt. 7.

But what if I die without ſuch a preparation as this is, what will the Conſequent of that be?

Anſw.

Very terrible; even the ſeparation of my Soul and Body from the Lord to all Eternity.

John 3. 36. *He that believeth on the Son, hath everlaſting life; and he that believeth not the Son, ſhall not ſee life, but the wrath of God abideth on him. He ſhall not ſee life*; there's the privative part of his miſery, ſeparation from the bleſſed God. *And the* [*wrath*] mark it; not anger, but wrath; not the wrath of a man, but of [*God*] at whoſe rebukes the Mountains skip like frighted men, and the Hills tremble: The wrath of God not only flaſhes out upon him, as a tranſient flaſh of lightning, but [*abideth*] dwells, ſticks faſt, there is no power in the world can looſe the ſoul from it. [*Upon him*] not the body only, nor the ſoul only, but on [*him*] (*i. e.*) the whole perſon, the whole man. Here is the principal poſitive part of that mans miſery.

Queſt. 8.

Can I bear this miſery?

Anſw.

No: My heart cannot endure, nor my hands be ſtrong, when God ſhall have to do with me upon this account. I cannot bear this wrath; Angels could not bear it; it hath ſunk them into the depths of miſery. Thoſe that feel but a few ſparks of it in their Conſciences here, are even diſtracted by it, *Pſal.* 88. 15. Chriſt himſelf had never born up under it, had he not

not been ſupported by the infinite power of the divine nature, *Iſai.* 42. 1. *Behold my ſervant whom I uphold.* How then ſhall I live when God doth this? what will be done to the dry tree? Oh! there is no abiding of it, it is inſufferable. *The ſinners in Zion are afraid, trembling ſurprizeth the Hypocrite: who among us ſhall dwell with the devouring fire? who can endure the everlaſting burnings?* Iſai. 33. 14.

Queſt. 9.

If it cannot be born, is there any way to prevent it?

Anſw.

Yes; there is hope in *Iſrael* concerning this thing. And herein I am in better caſe than the damned; I have the [may be's] of mercy, and they have not. Oh what would they give for a poſſibility of Salvation! *Iſai.* 1. 16, 17 18. *Waſh ye, make ye clean, put away the evil of your doings from before mine eyes; ceaſe to do evil, learn to do well,* &c. *Come now, let us reaſon together: and though your ſins be as ſcarlet, they ſhall be as ſnow.* Iſai. 55. 7. *Let the wicked forſake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.* Though

my disease be dangerous, it is not desperate, it doth not scorn a remedy. Oh there is Balm in *Gilead*, and a Physician there. There is yet a possibility, not onely of recovering my primitive glory, but to be set in a better case than ever *Adam* was.

Quest. 10.

How may that be?

Answ.

By going to the Lord Jesus Christ, Rom. 8, 1 *There is therefore now no condemnation to them that are in Christ Jesus.* Rom. 8, 33, 34. *Who shall lay any thing to the charge of Gods Elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea, rather that is risen again.*

Quest. 11.

But what is it to go to Christ?

Answ.

To go to Christ, is to * embrace him in his [a] Person, and [b] Offices, and to rest [c] intirely and closely upon him for [d] pardon of sin, and [e] Eternal life, being deeply [f] sensible of the want and worth of him. Joh. 1, 12. *To as many as [received] him, he gave power to become the sons of God, even to as many as believed on his Name.* John. 3. 36. *He that believeth*

* John 1. 12.
a John 3. 36.
b 1 Cor. 1. 30.
c Acts 4. 12.
d Acts 13. 39.
e Isai. 45. 22.
f Acts. 2. 37.

believeth [*on the Son*] *hath Life.* 1 Cor. 1. 30. *And of him are ye in Christ Jesus, who of God is made unto us Wisdom, Righteousness, Sanctification, and Redemption.* Acts 4. 12. *Neither is there Salvation in any other,* &c. Act. 13. 39. *And by him all that believe are* [*justified from all things*] *from which ye could not be justified by the Law of* Moses. Isai. 45. 22. *Look unto me, and be ye saved.* Acts 2. 37. *Now when they heard this, they were pricked to the heart,* &c.

Quest. 12.

But will Christ receive me, if I go unto him?

Answ.

Yes, yes; He is more ready to receive thee, than thou art to come to him. Luke 15. 20. *And he arose, and came to his Father. But when he was yet a great way off, his Father saw him, and had compassion on him, and ran and fell on his neck, and kissed him.* The son doth but go, the father ran; if he had but received him into the house, it had been much; but he fell on his neck, and kissed him. He bespeaks him much after that rate he expresst himself to returning *Ephraim, My bowels are troubled for him: I will surely have mercy on him,* Jerem. 31. 20. There is not the least Parenthesis in all

the

the pages of free grace, to exclude a Soul that is ſincerly willing to come to Chriſt.

Queſt. 13.

But how may it appear that he is willing to receive me?

Anſw.

Make trial of him thy ſelf. If thou did but know his heart to poor ſinners, you would not queſtion it. Believe what he ſaith in the Goſpel, there thou ſhalt finde that he is a willing Saviour: for therein thou haſt, firſt his moſt ſerious invitations, *Matth.* 11. 28. *Come unto me ye that are weary, and heavy laden.* Iſai. 55. 1. *Ho, every one that thirſteth, come ye to the waters.* Theſe ſerious invitations are, ſecondly, backt and confirmed with his Oath, *Ezek.* 33. 11. *As I live, I deſire not the death of a ſinner.* Thirdly, amplified with pathetical wiſhes, ſighs, and groans, *Matth.* 23. 29. *Oh that thou hadſt known, even thou, at leaſt in this thy day.* Fourthly, Yea, delivered to them in undiſſembled teare, *Matth.* 23. 37, 38. *He wept over it, and ſaid, O Jeruſalem, Jeruſalem.* Fifthly, Nay, he hath ſhed not onely tears, but blood, to convince thee of his willingneſs. View him in his dying poſture upon the Croſs, ſtretching out his dying arms to gather thee, hanging down his bleſſed head to kiſs thee: e-

very

very one of his wounds was a mouth opened to convince thee of the abundant willingneſs of Chriſt to receive thee.

Queſt. 14.

But my ſins are died in grain: I am a ſinner of the blackeſt hue; will he receive and pardon ſuch an one?

Anſw.

Yea, Soul, if thou be willing to commit thy ſelf to him, Iſai. 1. 18. *Come now, let us reaſon together: Though your ſins be as ſcarlet, I will make them as Snow; though they be red like crimſon, I will make them as Wool.* See page 10, 11.

Queſt. 15.

This is comfortable news; but may I not delay my cloſing with him for a while, and yet not hazard my eternal happineſs, ſeeing I reſolve to come unto him at laſt?

Anſw.

No: There muſt be no delays in this caſe; Pſal. 119. 60 *I made haſte and delayed not to keep thy commandments.*

Queſt. 16.

Why may I not defer it, at leaſt for a little while?

Anſw.

For many weighty reaſons this work can bear

no

no delays, First, the offers of Grace are made to the present time, Heb. 3. 15. *While it's said to day, harden not your hearts.* There may be a few more days of God's patience, but that is unknown to thee. Secondly, your Life is immediate uncertain; how many thousands are gone into Eternity since the last night? If you can say to sickness when it comes, Go, and come again another time, it were somewhat. Thirdly, Sin is not a thing to be dallied with. Oh! who would be willing to lie down one night under the guilt of all his sins? Fourthly, delays increase the difficulty of Conversion: Sin still roots it self deeper, habits are the more strengthened, and the heart still more hardned. Fifthly, There be thousands now in Hell, that perisht through delays: Their Consciences often urged and prest hard upon them, and many resolutions they had, as thou hast now; but they were never perfected by answerable executions, and so they perisht. Sixthly, Thy way of sinning now is desperate; for every moment thou art acting against clear light & conviction; and that is a dreadful way of sinning. Seventhly, There can be no solid reason for one hours delay; For thou canst not be happy too soon: And be sure of it, if ever thou come to taste the sweetness of a Christian Life, nothing

will

will more pierce and grieve thee than this, that thou enjoyedst it no sooner.

Quest. 17.

Oh, but the pleasures of sin engage me to it; how shall I break those cords and snares?

Answ.

That snare may be broken by considering solemnly these five things. First, that to take pleasure in sin, is an argument of a most deplorable and wretched state of Soul. What a poysonful nature doth it argue in a Toad, that is sucking in nothing but poyson and filth where-ever he crawls! Oh what an heart hast thou! hast thou nothing to find pleasure in, but that which makes the Spirit of Christ sad, and the hearts of Saints ake and groan; which digged Hell, & let in endless miseries upon the world? Secondly, Think that the misery it involves thee in, is infinitely beyond the delights it tempts thee by: It doth but delight thy sensual part, and that but with a brutish pleasure; but will torment thy immortal Soul, and that for ever. The pleasure will quickly go off, but the sting will remain behind. *I tasted but a little honey on the top of my rod* (said *Jonathan*) *and I must die.* 1 Sam. 14. 43. Thirdly, Nay, that's not all; but the Lord proportions wrath according to the pleasures souls have had in sin. Rev. 18. 7.

How

How much ſhe hath lived deliciouſly, ſo much torment and ſorrow give unto her. Fourthly, What doſt thou pay, or, at leaſt, pawn, for this pleaſure? Thy ſoul, thy precious ſoul, is laid to ſtake for it: and in effect thus thou ſaieſt, when thou deferreſt the cloſing with Chriſt upon the account of enjoying the pleaſures of ſin a little longer: Here, Devil, take my ſoul into thy poſſeſſion and power; if I repent, I will have it again; if not, it is thine for ever. Oh dear-bought pleaſures!

What is the world? A great exchange of ware,
Wherein all ſorts and ſexes cheapning are:
The fleſh, the Devils, ſit and cry, What lack ye?
When moſt they fawn, they moſt intend to rack ye.
The wares are cups of joy, and beds of pleaſure;
There's goodly choice, down-weight, and flowing meaſure.
A ſoul's the price, but they give time to pay
Upon the Death-bed, or the dying day.
Hard is the bargain, and unjuſt the meaſure,
When as the price ſo much outlaſts the pleaſure.
Quarles.

Laſtly, It's thy groſs miſtake to think thou ſhalt be bereaven of all delights and pleaſures, by coming under the government of Chriſt: For one

one of those things in which his Kingdom consists, is joy in the Holy Ghost, *Rom.* 14. 17. Indeed, it allows no sinful pleasures to the subjects of it, nor do they need it; but from the day thou closest in with Christ, all thy pure, real, and eternal pleasures and delights begin and bear date. When the Prodigal was return'd to his father, then, saith the Text, *they began to be merry*, Luke 15. 24. See *Acts* 8. 5, 6. No, no, Soul, thou shalt want no joy; for the Scripture saith, *They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink the rivers of thy pleasures; for with thee is the fountain of light, &c.* Psal. 36. 8, 9.

Quest. 18.

But how shall I be able to undergo the severities of Religion? There are difficult duties to be done, and an heavy cross to be taken up; these be the things that daunt me.

Answ.

If Pain and Sufferings daunt thee, how is it thou art not more out of love with sin than with Religion? For it is most certain, that the sufferings for Christ are nothing to Hell, the just reward and certain issue of sin: the pains of Mortification are nothing to the pains of Damnation. There is no compare betwixt suffering

fering for Christ, and suffering from Christ, Matth. 5. 29. *If thy right hand or eye offend thee, cut it off, and pluck it out; It is profitable for thee that one member suffer, than that the whole body be cast into Hell.* Secondly, thou seest the worst, but not the best of Christ. There be Joys and Comforts in those difficult Duties and Sufferings, that thou seest not. Col. 1. 24. *Who now rejoyce in my sufferings.* Jam. 1. 2. *My Brethren, count it all joy when ye fall into divers temptations,* &c. Thirdly, Great shall be thy assistance from Christ, Philip. 4. 13. *I can do all things through him that strengthens me. The Spirit helps our infirmities;* takes the other end of the burden, *Rom.* 8. 26. What meanest thou to stand upon such terms, when it is Heaven or Hell, eternal Life or Death, that lie before thee?

Quest. 19.

But to what purpose will all my endeavours to come to Christ be? unless I be elected, all will be to no purpose.

Answ.

True. If thou be not elected, thou canst not obtain him, or happiness by him: But yet, that is no discouragement to strive. For in thy unconverted state, thy Election or Non-election is a secret to thee; the only way to make

make it sure, is by striving and giving all diligence in the way of duty, 2 Pet. 1. 10. And if you ponder the text well, you will find, that Election is not only made sure in the way of diligence and striving; but Calling is put before it, and lies in order to it. First secure thy effectual Calling, and then thine Election.

Quest. 20.

But I have no strength of my own to come to Christ by; and is it not absurd to urge me upon impossibilities in order to my Salvation?

Answ.

First, Certainly, you are more absurd in pleading and pretending your impotence against your duty: for you do think you have a power to come to Christ, else how do you quiet your Conscience with Promises and Resolves of Conversion hereafter? Secondly, Though it be true, that no saving Act can be done without the concurrence of special Grace; yet this is as true, that thy inability to do what is above thy power, doth not excuse thee from doing what is in thy power to do. Canst thou not forbear, at least, many external acts of sin? And canst thou not perform, at least, the external acts of duty? Oh, if thou canst not come to Christ, yet, as the blind man, be in the way of Christ; do what

thou canst do, and confess and bewail thine impotency that thou canst do no more. Canst thou not take thy Soul aside in secret, and thus bemoan it; My poor soul, what wilt thou do? Oh what will become of thee! Thy case is miserable and forlorn; thou art Christless, Covenantless, hopeless, and, which is most sad, senseless and bowelless. O! thou canst not bear the infinite Wrath of the Eternal God, whose Almighty Power will be set on work to torment such as thou art, and yet thou takest no course to prevent it. Thou seest the busie diligence of all others, and how the Kingdom of Heaven suffers violence by them; and art not thou as deeply engaged to look to thy own happiness, as any in the world? Will Hell be more tolerable to thee than others? Oh what a composition of stupidity and sloath art thou! Thou livest after such a rate, as if there were neither Fire in Hell to torment thee, nor Glory in Heaven to reward thee. If God and Christ, Heaven and Hell, were but dreams and fables, thou couldst not be less affected with them. Ah, my Soul! my Soul! my precious Soul! is it easie to perish? Wilt thou die as a fool dieth? Oh that men would but do thus, if they can do no more!

And now, Soul, you see what death is that

you have made so slight of; and what is the only way that we, poor sons of death, have to escape its sting. You have here seen the vanity of all your pleas and pretences against conversion, and the way to Christ prepared and cast up for you. Now, Sirs, I beg you in the name of God that made you, and as if I made this request upon my bended knees to you, that you will now, without any more delays, yeild your selves to the Lord. Soul! I beseech thee, haste thee into thy Chamber, shut thy door, and bespeak the Lord after some such manner as this, before thou darest to launch out into the deeps again.

O dreadful and glorious Majesty! thou hast bowels of mercy, as well as beams of glory: I have heard the sounding of these bowels for me this day. Lord, I have now heard a representation of the grim and ghastly face of death! Ah! I have now seen it at the King of terrors, at the door of Eternity, as the parting-point where sinners take their eternal farewel of all their delights. I have seen this black Prince mounted on his pale horse, and Hell following him. I have been convinced this day, that if he should come and fetch away my Soul in that condition it is, Hell would follow him indeed. Lord! I have now heard of the Prince

of Life also, in whose bleeding Side Death hath left and lost its envenomed sting; so that though it may kill, yet it cannot hurt any of his Members. To this glorious Redeemer I have now been invited; all my pretences against him have been confuted, and my Soul in his Name assured of welcome, if I come unto him, and cast my self upon him. And now, Lord, I come, I come, upon thy call and invitation; I am unfeignedly willing to avouch thee this day to be my God, and to take thee for my portion. Lord Jesus, I come unto thee; thy Ship, thy Creature moves towards thee Fountain of pity, look hitherto: Behold a spectacle of misery, Bowels of mercy, hear; behold my naked soul, not a rag of righteousness to cover it, behold my starving soul, not a bit of bread for you to eat, ah! is he fed upon wind and vanity hitherto? Behold my wounded soul bleeding at thy feet, every part, Head and Heart, Will and Affections, all wounded by sin. O thou compassionate Samaritan, turn aside, and pour thy Sovereign blood into these bleeding wounds, which like so many opened mouths plead for pity. Behold a mourning submitting Rebel, willing to lay down the weapons of unrighteousness, and to come upon the knee for a pardon. O! I am weary of

the service of Sin; I can endure it no longer. Lord Jesus, thou wast anointed to preach glad tidings to the meek, and to proclaim liberty to the Captives, and the opening of the prison to them that are bound: come now and knock off those fetters of unbelief. Oh set my soul at liberty that it may praise thee! For these many years Satan hath cruelly tyrannized over me, oh that this might be the acceptable year of the Lord, and the day of the salvation of my God! Lord, thou hast lifted up thine arm to draw men unto thee; and indeed, thou art a drawing Saviour, a lovely Jesus, I have hitherto slighted thee, but it was because I did not know thee: mine eyes have been held by unbelief, when thou wast opened in the Gospel; but now I see thee as the chiefest of ten thousands. Thou art the glory of Heaven, the glory of earth, the glory of Sion, and oh that thou wouldst be the joy of my soul! I confess, I am not worthy that thou shouldst look upon me, I may much rather expect to be trampled under the feet of Justice, than to be embraced in those arms of mercy, and that thou shouldst rather shed my polluted blood, than sprinkle thine own upon me. But Lord, what profit is there in my blood? Will thou pursue a dryed leaf? Shall it ever be said, that the merciful

King of Heaven hanged upon poor soul that put the rope about its own neck, and so came self-condemningly to him for mercy? O my Lord! I am willing to submit to any terms, be they never so hard and ungrateful to the flesh. I am sure whatever I shall suffer in thy service, cannot be like to what I have suffered, or am like to suffer by sin: henceforth be thou my Lord and Master; thy service is perfect freedom, be thou my Priest and Prophet, my Wisdom and Righteousness. I resigne up my self unto thee: my poor Soul with all its faculties, my body with all its members, to be living instruments of thy glory. Let *Holiness to the Lord* be now written upon them all; let my tongue henceforth plead for thee, my hands be lifted up unto thy testimonies, my feet walk in thy ways. Oh let all my affections, as willing servants, wait upon thee, and be active for thee. Whatever I am, let me be for thee; whatever I have, let it be thine; whatever I can do, let me do for thee; whatever I can suffer, let me suffer for thee. O that I might say before I go hence, My beloved is mine, and I am his! Oh that what I have begged on Earth might be satisfied in Heaven! My Spirit within me saith, Come, Lord Jesus, say thou, Amen.

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